THE WOMEN'S INTERNATIONAL QUARTERLY.

APRIL, 1913.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

Editorial.

OUR CONTRIBUTORS.

IN this number of the "WOMEN'S INTERNATIONAL QUARTERLY" we are happy to have papers from several eminent leaders among Christian social workers in Europe and America. Some of them are connected with the Young Women's Christian Association, others are leaders of kindred societies, and all are united in seeking the welfare and uplift of women and girls. We would thank them for so kindly giving us of their fully-occupied time, and commend all that they have written to the careful attention of our readers. Let us inform our minds as to the aspirations and undertakings of our fellow-workers in the Woman's Movement, open our eyes more and more widely to the need of woman over the world, and so be spurred on in our own work to be more efficient and more actual.

The REV. C. T. ERICKSON, M.A., who writes about the women of Albania, is a graduate of Yale University and has been a missionary, under the American Board of Missions, for the last five years in Albania. He and

NOTE:—This periodical is published by the Committee of the World's Young Women's Christian Association, but that Committee does not hold itself responsible for views which may be expressed by individual writers on matters outside the Association.

When reprinting or translating articles and extracts, editors are asked kindly to indicate the source from which they have been taken.

his colleague have been twice expelled from the country and twice imprisoned, his colleague as a spy, although his only crime was that of being an Albanian. He writes of women at the dawn, as we must hope, of a new era, but at present living under what sad conditions!

From FRÄULEIN PAULA MÜLLER and FRÄULEIN ELISABETH VON KNEBEL-DOEBERITZ we have surveys, by their respective Presidents, of two associations of Christian social workers among the Protestant women of Germany. Both are strenuously engaged in many kinds of work on behalf of women, the headquarters of the Deutsch-Evangelischer Frauenbund being in Hanover, and that of the Verband der Kirchlich-sozialen Frauengruppen being at Berlin. The latter is the older organisation, being associated with the famous leader of Christian Socialists in Germany, Dr. Adolf Stöcker, of the Berliner Stadt-Mission, but it is noteworthy that the Deutsch-Evangelischer Frauenbund was also formed at the instigation of a leading pastor in the State Church, Dr. Weber. At the twenty-ninth Conference of "The Inner Mission" of Germany, held in Bremen in 1899, he challenged Christian women to stand aside no longer from the Woman's Movement, but to study the social problem and to throw themselves into the solution of it from the Christian standpoint. Both these societies publish periodicals, and hold regular conferences, which would be of deep interest to leaders in other countries.

Leaders in the Young Women's Christian Association will welcome the paper by MISS GRACE H. DODGE which we have received. She is the well-known President of the Association in the United States, and her keen sympathy with young women and their problems, as well as her far-sighted power of organisation, are developing a wonderful work not only of practical value in her own country, but also of world-wide inspiration.

MLLE. MARIE BRUNETON is the President of the Executive Committee of the Young Women's Christian Association in Paris and the neighbouring Departments, and has been for years a devoted worker in the interests of the wage-earning women she describes. "Le Groupe de la Seine" binds together, under Mlle. Bruneton's leadership, fifty-nine Associations, one of which—l'Union Chrétienne de Jeunes Filles, at 22 rue de Naples, Paris—was described

by its Vice-President, Mlle. Elisabeth Fuchs, in our last issue.

Three further papers are contributed to our series on the Emigration Problem by experts on the subject. Professor Edward A. Steiner, of Grinnell College, Iowa, is one of the greatest living authorities on the immigration question in the United States, and his vivid, fascinating books on the subject have had a very large sale. Mr. J. S. Woodsworth, who writes a paper of wise counsels to intending emigrants to Canada, that it is to be hoped will be widely reprinted, is the Superintendent of the All People's Mission at Winnipeg, "the storm centre" of Canadian immigration. His writings also are well known on both sides of the Atlantic. Miss A. M. Wingate is the head of the Emigration Department of the British Young Women's Christian Association. She has already reported in our pages upon a tour she made last year across the Dominion of Canada to investigate conditions of immigrant life, and we welcome the fuller survey of British emigration she has contributed to this number.

Albania and Her Women.

The Rev. C. T. Erickson, M.A.

To women the world over the child is the superlative fact of life. Of woman "the Child was born, the Son given," so to women it must be an announcement of the greatest interest that in these days a child *nation* is being born in the midst of Europe, and it will call forth from the mother-heart of womanhood a large measure of solicitude, and yearning, and loving ministry.

With the child nation as with the child individual, the supreme factor in shaping character and destiny is the mother. It is, therefore, a most opportune time to bring to the attention of the Christian leaders of the woman's world the case of their sisters in Albania. There is much in their past and present history to incite the deepest pity and compassion; but there is much also to stir the heart with pride. Weak women cannot bear strong sons, such as

the Albanian race is conceded to be, and the story of their struggle through these centuries for a national existence, for the survival of their racial life, is only half told if it leaves out of account Albania's women.

Situated, as Albania is, half-way between the two ancient centres of civilisation, Greece and Rome, it has been an immemorial battle-ground, upon which some of the fiercest struggles of the centuries have been fought. There Roman and Byzantine, Goth and Serb, Croat and Bulgar, Greek and Norman, Sicilian and Turk have struggled for the mastery. Added to it all has been much internal feud and conflict, tribe against tribe, family against family, religion against religion; altogether the history of this land is one unspeakably sad in its telling. The old Roman roads crossing the land tell of days when she shared the power of the world's greatest Empire. The ruins of Christian churches and chapels tell the sadder story of an Apostolic Christian faith once shared and then abandoned. Her desolate and wasted valleys, her abandoned villages in ruins, her aspect of blighting poverty, suffering, and want tell the story of her four hundred years of Mohammedan rule and are the only monuments Turkey is leaving to-day as she withdraws from the land.

In all this record of suffering, unequalled perhaps in the annals of Europe, it is the women of the land who have suffered most. If the men have been decimated by war or the terrible blood feud, the women have had the bearing of the greater burden of doing the men's work as well as their own.

The Albanian woman has tilled the soil, harvested the crops, marketed the little surplus, woven the garments of her family, and fed, and sheltered, and protected the helpless little ones at home. I have seen her coming to market, barefoot, through icy slush and snow, in mid-winter, bearing on her head a bag of grain, driving before her a flock of turkeys, a three days' journey from her mountain home. I have seen her ploughing and planting beside the men, to go home when the day's work was over to prepare the food for the men and children. I have seen Albanian girls, eight and ten years of age, herding sheep or goats on the mountains, their hands busy with knitting the socks of their future husbands. I haven't seen, but others have, the women and girls on the firing

line in battle, beside the men, hardly less skilled than they in the use of their Martini, and certainly not less brave. I have seen the Albanian woman weighed down by sorrow when death invades her home, and in it all her toil, danger, suffering and sorrow, the embodiment of heroism itself. If she has seemed lacking in charm, and the delicate refinements we associate with her sex, what wonder? Just as the animal clothes itself for its environment, for polar ice and snow, or tropic heat, so the women of Albania have armoured their souls in iron and granite that they might endure. And yet they are not Amazons, given a chance they take on beauty and charm, and womanly grace. The few Albanian girls who have had a chance, either in our American Girls' School at Kortcha, or the American College at Constantinople, are happy illustrations of this fact. The women of Albania as a whole, however, have very little in common with the life of the modern woman.

The world with its fashions and follies, its social, industrial, political, and moral problems, is an unknown world to her. The hour of her emancipation, we hope has come, but to-day she is bound from head to foot with the graveclothes of her sombre and melancholy past. They are very ignorant and unlettered. The great majority have never been to school. The world of literature is unknown to them, their domestic life is without inspiration. Their houses are built of mud bricks, sun dried, black with smoke within, and without windows, chimneys, ornament, or furniture, a reed mat on a rough hewn floor, with the animals sheltered beneath, nothing to feed the finer æsthetic tastes which they unquestionably possess. Their religion without inward light, or peace, or comfort. A feast or a fast, an outward form, differing little whether Mohammedan or Christian. In a large portion of the country Christian women and girls wear the veil like the Mohammedan, and live in seclusion in the cities, never seeing, never seen. A friend of ours, who had lived her unmarried life in Arlona, where there was a touch of European life, a taste of freedom, came as a young bride into one of the leading Christian families of Elbasan, and for over four years was never outside the walls of their premises. The shadow of those awful years, when Turkey was seeking in her cruel way to coerce the nation into

becoming Mohammedan, when thousands of women and girls were carried off captives to the harem, still rests upon them.

This, in rough outline, gives us the picture of woman's life as it is lived in Albania. The last few years have been almost her worst. Insurrection and revolution, with invading armies eating up the land like locusts, have rendered thousands beggared and homeless and despairing.

What does the new day promise, the day of national independence? The answer to that lies largely in the hands of her Christian sisters in Europe and America.

Within there will be no iron yoke of custom to weigh her down, as in India or Asiatic Turkey. I believe the customs which have held her in seclusion will quickly pass away. There is all over the land, with Mohammedan and Christian alike, a very insistent and pressing demand for education for the girls. No one line of work has been so insistently urged upon us as a school for girls in Elbasan. All classes would gladly commit their girls to us to train and educate, and at the lowest calculation two hundred girls, who would represent the most promising elements of the nation, could be speedily brought together into a girls' school had we the facilities for caring for them.

Another thing this new day must bring to the women of Albania is medical help. The road to motherhood there is fraught with untold hardship, and the mortality among these young wives, married at thirteen to fifteen years of age, is simply appalling. So also among infants and young children. Of hygiene, sanitation, food for children, precautions against disease, against the spread of contagious diseases, these women know nothing. While no statistics are available, it is a rare thing to find a family with more children living than dead!

A medical mission, with a maternity hospital with trained nurses, where young Albanian girls can be trained as well to serve their people, would be the greatest boon that could fall to the nation at this time, translating into loving deeds the mission of the Master to "Preach good tidings to the poor, to proclaim release to the captives and recovering of sight to the blind; to set at liberty them that are bruised, and to proclaim the acceptable year of the Lord."

Then there is the opportunity and call to bring to these

women the message of Christ's Gospel, with its inner peace and light to the soul, its freedom and power to the whole life. Sometimes instead of seeing these poor, neglected people, in my mind I seem to see Jesus Himself as He has stood through these centuries when nothing has been done by the Christian Church, hungry, naked, sick and in prison, and none ministered unto Him. Altogether it has been, and is, a heart-breaking burden. Who will volunteer to share it with the Master?

Vom Deutsch-Evangelischen Frauenbund.

Von Fräulein Paula Müller.

In der interessanten Darlegung des „Purpose of the Women's International Quarterly" ist gesagt worden: „As far as can be discovered, however, no Society or body of workers has undertaken yet to serve the Women's Movement as a whole from the Christian point of view. Christian women are found in the forefront of many causes for the betterment of society, but there is a real need for some organ where the problems affecting women's life more particularly may be treated from the Christian standpoint." Diese Worte und der Wunsch zwischen den in der Arbeit stehenden christlichen Frauen aller Länder ein gegenseitiges Verständnis wecken und eine engere Fühlung anbahnen zu helfen, veranlässt mich zu folgendem kurzen Bericht über das, was im gleichen Geiste in Deutschland von christlichen Frauen getan ist. Im gleichen Geiste — damit meine ich den des alten Christentums, wie er sich ausprägt in der neuzeitlichen Entwicklung der Frau. Deutsch-Evangelischer Frauenbund — so nennt sich die Vereinigung, die evangelisch denkt innerhalb der interkonfessionellen deutschen Frauenbewegung, dem Bund deutscher Frauenvereine. Im Jahre 1899 aus dem Bedürfnis heraus gegründet, diejenigen deutschen Frauen, die ihr evangelisches Christentum ausgesprochenermassen die Richtschnur sein lassen möchten in all ihrem Tun, für die erweiterte Frauenarbeit in der Frauenbewegung zu gewinnen, zählt der Deutsch-Evangel.

Frauenbund jetzt rund 14 000 Mitglieder in 128 Gruppen, wozu noch mehrere hundert Einzelmitglieder und angeschlossene Vereine kommen. Der grundlegende § 2 seiner Satzungen lautet: „Der Verein bezweckt, im Sinne des in Gottes Wort geoffenbarten Evangeliums an der Lösung der Frauenfrage, sowie an der religiös-sittlichen Erneuerung und an der wirtschaftlichen und sozialen Hebung des Volkslebens mitzuarbeiten," und in seinem Programm bekennt er sich zu Gott und dem Heiland Jesus Christus, lehnt es aber ab, im Dienste einer kirchlichen Richtung oder politischen Partei zu stehen. Aus dem Wunsche, bewusst auf dem Boden jenes Bekenntnisses stehend, mit Gleichgesinnten in dem Streben nach einem grossen Ziel tätig zu sein, entstand der Bund; dieser Wunsch erklärt und begründet den gesonderten Zusammenschluss innerhalb der deutschen Frauenbewegung.

Der Deutsch-Evangelische Frauenbund will theoretisch und praktisch arbeiten: 1. an der Lösung der Frauenfrage. Er will auf die Frauen einwirken, sie für ihre heutigen Aufgaben zu gewinnen und reif zu machen suchen, in ihnen das Bestreben wecken, selbstverantwortliche Persönlichkeiten zu werden. Er will die Bedingungen und Verhältnisse des öffentlichen und des Familienlebens so zu beeinflussen suchen, dass die Frau als verantwortliche, selbständige Persönlichkeit gewertet, ihre Mitarbeit nicht nur geduldet, sondern als kulturfördernd und notwendig anerkannt werde, dass die Berufstätigkeit der Frau und deren rechtlicher Grundlage kein Hindernis in den Weg gelegt, und dass eine bessere und gerechtere Einschätzung der Frau in sittlicher Beziehung erzielt werde;

2. an der religiös-sittlichen Erneuerung, sowie an der wirtschaftlichen und sozialen Hebung des Volkslebens. Er will im christlichen Sinne das Volksleben beeinflussen. Er erstrebt nicht nur die Beseitigung der einzelnen, momentanen Notlage, sondern sucht auf die Verhältnisse bessernd einzuwirken und den wirtschaftlich Schwachen zu stärken und unabhängig zu machen.

Im besonderen tritt der Bund ein für Reformen der Lage der Frau auf geistigem, rechtlichem, wirtschaftlichem, sozialem und sittlichem Gebiet. Praktische Arbeit leistet der Bundesvorstand durch: das Christlich-soziale Frauenseminar, einer Berufsschule für soziale Arbeiterinnen und durch die Zentrale für Stellenvermittlung für gebildete

Frauen und Mädchen. Die in den einzelnen Städten in ganz Deutschland vertretenen Ortsgruppen arbeiten auf folgenden Gebieten: Ausbildung der Frau in wissenschaftlicher und sozialer Beziehung; christliche Liebes- und soziale Hilfstätigkeit; Hebung der Sittlichkeit und Bekämpfung des Alkoholmissbrauchs; Rechtsschutz für Frauen. Der Bund sucht seinen Wünschen und Forderungen Geltung zu verschaffen durch praktische Arbeit, durch Wort und Schrift, durch Petitionen und Eingaben, überhaupt durch Beeinflussung des öffentlichen Lebens und der Presse, durch Einwirkung auf die Anschauungen in der Gesellschaft und in der Familie.

Der Deutsch-Evangelische Frauenbund bildet den rechten Flügel der deutschen Frauenbewegung, deren Forderungen die seinen sind mit Ausnahme des politischen Frauenstimmrechts, das der Bund deutscher Frauenvereine 1902 ausgesprochenermassen in seine Forderungen aufnahm. Seine von Anfang an ablehnende Stellung zu dieser Forderung drückte sich bisher durch völliges Schweigen darüber im Programm des Deutsch-Evangelischen Frauenbundes aus.

Angriffe und auftauchende Unklarheiten über diesen Punkt führten in der letzten Sitzung des Bundes-Ausschusess Dezember 1912 (der Zusammenfassung aller führenden Frauen des Deutsch-Evangelischen Frauenbundes) zu der Annahme der folgenden Resolution:

„Der Deutsch-Evangelische Frauenbund ist der Ansicht, dass das politische Frauenstimmrecht, obwohl er es nicht aus prinzipiellen Gründen abweist, angesichts der heutigen Verhältnisse weder für die Frauen, noch für das deutsche Volk ein Glück bedeuten würde und lehnt deshalb entschieden ab, für dasselbe einzutreten."

Bis zu dem Jahre 1908 hatte sich der Deutsch-Evangel. Frauenbund der nationalen Vereinigung der deutschen Frauenbewegung n i c h t angeschlossen. Es wurde ihr dies oft zum Vorwurf gemacht. Nicht zum wenigsten von den Führerinnen des I.C.W. Man begriff es meist nicht, dass die eigentümliche Entwicklung Deutschlands, die besonders die streng kirchlichen und die konservativen Frauen — (beide bilden ein starkes Kontingent des Deutsch-Evangel. Frauenbundes) — in einem sehr zurückgezogenen Leben und infolgedessen weltfremden und weltabgekehrten Sinn erhielten, ein plötzliches Hineinführen eben dieser

Frauen in ihrer Gesamtheit in den öffentlichen Kampf nicht ratsam machte. Dagegen arbeitete der Vorstand von Anfang an durch Studium der Verhältnisse und Gesetze, durch theoretische Vertiefung aller Art, sowie durch öffentliche Vertretung der Prinzipien und Forderungen des Bundes. Durch gründliche soziale Arbeit auf den Gebieten, durch Vorträge und Diskussionen in den Ortsgruppen, sowie bei den Bundestagungen geschult, trat dann aber im Jahre 1908 der Deutsch-Evangelische Frauenbund als geschlossenen Verband und ausserdem mit 50 seiner Ortsgruppen dem Bund deutscher Frauenvereine bei. Die Frauen des Deutsch-Evangelischen Frauenbundes hoffen nun auch in den nationalen und internationalen Frauenbünden ihre Pflicht zu tun, christliche Gesinnung und Anschauungsweise gemeinsam mit den christlichen Frauen anderer Länder zum Ausdruck zu bringen. Gelegenheit dazu hat es bereits gegeben. Die starke Zunahme der Politisierung der Frau, die immer mehr in den Vordergrund geschobene Forderung des politischen Frauenstimmrechts macht es der deutschen Frauenbewegung, in erster Linie dem Deutsch-Evangelischen Frauenbund augenblicklich nicht leicht, den unpolitischen Charakter der Frauenbewegung und die objektive Wahrung der Fraueninteressen ohne parteipolitische Tendenzen aufrecht zu erhalten.

Es ist trotz viel Anfeindungen und Verkennen der Ziele von rechts und links bis jetzt gelungen, durch manche Strudel, an manchen Klippen vorüber das Schiff des Deutsch-Evangel. Frauenbundes glücklich zu geleiten. Immer weitere Kreise werden von der Erkenntnis durchdrungen, dass die Aufgaben unserer Zeit christliche Frauen zur ernsten Mitarbeit heranrufen. Und glücklicherweise wird es heute auch von vielen begriffen, dass die Pflege des persönlichen christlichen Lebens unser Leben nicht allein ausfüllen darf. Sondern dass das, was wir selbst innerlich erfahren haben, von uns an andere weitergegeben werden muss. Und dass wir, wenn wir selbst dankbar erkannten, wo die Quelle der einzig unversiegbaren Kraft fliesst, aus dieser schöpfen und sie auch andern zugänglich machen wollen. Christliche Gedanken, christliche Erkenntnis und Frauenbewegung sind keine Gegensätze. Im Gegenteil. Wie wir auf der einen Seite nur die Verwirklichung göttlichen Schöpfergedankens zu sehen haben, nachdem dem Manne in der Frau die Gehilfin gegeben wurde, so muss

auf der andern Seite die Pflicht christlicher Frauen sein, die Verwirklichung dieses Gedankens in bewusst christlichem Geist anzustreben. Es muss die Aufgabe christlicher Frauen sein, an ihrem Teil dahin zu wirken, dass in der Verfolgung der Ziele der Frauenbewegung nicht Bahnen eingeschlagen werden, die fern abführen von dem christlichen Ideal des Familienlebens und von der Durchbildung der Jugend zu sittlich gefestigten, vom rechten Verantwortlichkeitsgefühl für ihr Handeln durchdrungenen, festgeschlossenen Persönlichkeiten.

Das starke Wachstum des Deutsch-Evangelischen Frauenbundes, die immer grössere Anerkennung seiner Arbeit und seiner Ziele beweisen, wie sehr sich diese Gedanken in Deutschland bereits eingebürgert haben. Gebe Gott, dass in Deutschland immer mehr Frauen die Notwendigkeit, also auch die Pflicht des Heraustretens und des Arbeitens der Frau in der Oeffentlichkeit erkennen, w e n n sie ihren Schwestern in unserer Zeit w i r k s a m helfen wollen. Gott gebe, dass aber zu gleicher Zeit auch die Ueberzeugung immer mehr durchdringe, dass diese Arbeit zur Besserung der Lage der Frau nur in christlichem Geist geschehen darf, wenn sie bleibenden Segen wirken soll.

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4. Heft. Zehn Jahre Deutsch-Evangelischer Frauenbund. Von Paula Müller. 1910. Preis 50 Pf.

7. Heft. Ein Frauenprogramm. Von Paula Müller. 1912. Preis 50 Pf.

8. Heft. Soziale Gegensätze und Frauenbewegung. Von Gräfin Selina von der Groeben. 1912. Preis 40 Pf.

10. Heft. Die sittliche Notwendigkeit der Frauenbewegung. Von Oberhofprediger Scholz. 1912. Preis 50 Pf.

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Büro des Deutsch-Evangelischen Frauenbundes:
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Kirchlich-soziale Frauenbewegung in Deutschland.

Frl. Elisabeth von Knebel-Doeberitz.

„ Lösung der sozialen Frage“ ist das Motto, das Endziel für viele Vereine in der ganzen Welt. Durch welche Mittel, auf welchen Wegen, das wird sich in jedem einzelnen Fall darnach richten, was die Triebfeder zur Arbeit ist, und dem entsprechend wird auch das gesteckte Ziel sein.

Wenn wir hier von einer Kirchlich-sozialen Bewegung berichten, so ist leicht zu erkennen, dass die Liebe zu Christus dem Haupt der Kirche die bewegende Kraft derselben ist, dass Mittel und Wege zum Ziel zu gelangen, sich nach Jesu Geboten richten. (Wir nennen uns nicht christlich-sozial, weil dies in Deutschland der Name einer politischen Partei ist.)

Die Entstehung der Kirchlich-sozialen Frauenbewegung ist kurz folgende. Die Kirchlich-soziale Konferenz, begründet im Jahre 1897, hat folgendes Programm: „ Die Kirchlich-soziale Konferenz will ein Sammelpunkt für evangelische Männer und Frauen sein, die im Geiste der deutschen Reformation dahin streben, dass das Evangelium immer mehr die bewegende Kraft unseres Volkslebens werde, und die um dieses Zieles willen an der Heilung der sozialen Notstände mithelfen wollen.“

Der Begründer der Konferenz, Hofprediger D. Adolf Stöcker, einer unserer weitblickendsten und bedeutendsten Volksfreunde, erkannte es als Notwendigkeit, dass innerhalb des Rahmens der Konferenz eine besondere Arbeitskomission sich mit der Frauenfrage befasse, Männer und Frauen vereint dahin streben müssten sie zu lösen, aber die Frauen unter sich in Gruppen gesammelt die praktische Ausführung zu leisten hätten.

Dieser im Herbst 1898 gefasste Beschluss, wurde durch Begründung der ersten Kirchlich-sozialen Frauengruppe Januar 1899 in Berlin zur Ausführung gebracht. Es folgten andere Gruppen in allen Teilen Deutschlands.

Es ist weithin bekannt, dass sich in Deutschland die kirchlichen Frauenkreise der älteren allgemeinen Frauenbewegung fast ganz fern hielten, deshalb religiöse Fragen

und Motive aus der Frauenbewegung ausgeschaltet waren; auch heute noch steht der Bund deutscher Frauenvereine religiösen Fragen und Motive zur Arbeit völlig fern; er hat davon bis jetzt erst eine Ausnahme gemacht in einer Versammlung des Frauenkongress März 1912 in Berlin, bei welcher eine evangelische, eine römisch-katholische, eine jüdische Frau zu Worte kamen, um Zeugnis abzulegen von dem Glauben ihrer Religionsgemeinschaften.

Unsere Kirchlich-soziale Frauenbewegung, zusammengefasst in dem Verband der Kirchlich-sozialen Frauengruppen ist noch bis heute der allgemeinen Frauenbewegung, dem Bund deutscher Frauenvereine nicht beigetreten, sondern arbeitet nur vor Fall zu Fall, auf einzelnen Gebieten, wo unsere Ansichten und Grundsätze sich nicht entgegenstehen, mit den liberalen Frauenbewegungs kreisen. Es lässt sich darüber streiten, ob man durch Absonderung stärker auf die allgemeine Gesinnung einwirken kann, als durch Anschluss; letzteres unseres Erachtens nur dann, wenn wir unseres Einflusses auf die gesammte Ansicht gewiss sind.

Der andere Teil der evangelischen Frauenbewegung in Deutschland, der deutsch-evangelische Frauenbund, Sitz Hannover, hat der Anschluss fur richtig befunden, und ist dem Bund deutscher Frauenvereine eingegliedern. Wir kirchlich-sozialen Frauen haben die Absonderung beibehalten. Es ist bei dieser Frage in Betracht zu ziehen, dass wir in Deutschland eine andere Entwicklung der Frauenbewegung erlebt haben, als z. B. in England, wo vor Anfang an die kirchlich-gesinnten Kreise in ganzer Stärke zur Frauenbewegung gehörten, und das Vollgewicht ihrer Gesinnung mit in die Wagschale werfen konnten, während in Deutschland die ersten 40 Jahre der Frauenbewegung von den Kreisen beherrscht wurde, welche der Religion unbeteiligt, ja zum Teil ablehnend gegenüber standen.

Was erstreben wir Kirchlich-sozialen Frauen?

Wir wollen erreichen helfen, dass, entsprechend den Programm der Konferenz „das Evangelium immer mehr die bewegende Kraft unseres Volkslebens werde" — also auch für das soziale Leben der Frauenwelt! Wir wollen mitarbeiten an der Heilung der sozialen Notstände — im besonderen unter der Frauen! Christlicher Frauenwert, Frauenwirken, Fraueneinfluss sollen durch uns zur Geltung kommen, nicht um zu herrschen, sondern um, im

Interesse des Gesammtwohles, unserem Geschlecht zu dienen. Wir wollen Pflichten auf uns nehmen, und Rechte zu erlangen suchen, die uns die Mitarbeit und der öffentlichen Volksmission ermöglichen — aber nicht im Gegensatz zu den Männern! — Wir Kirchlich-sozialen Frauen halten fest an der Lösung: „Nicht Kampf zwischen Mann und Frau, nicht gegenseitige Verurteilung von einseitigem Standpunkt, sondern Zusammenschluss zu gemeinsamer aufbauender Arbeit zum Wohl von Staat, Kommune und Kirche für Thron und Altar."

Welche praktischen Arbeiten haben wir uns zur Aufgabe gestellt?

Ich nenne einiges als Stichproben. Unsere erste Tat 1899 war, die Heimarbeiterinnen in Berlin zu organisiren zu dem Christlichen „Gewerkverein der Heimarbeiterinnen Deutschlands" Vorsiztende ist seit länger Zeit Margarethe Behm, Nollendorf, B. 13/14 Berlin W. Zweck des Zusammenschlusses ist die Not der Heimarbeiterinnen heben zu helfen bessere Arbeitsbedingungen zü erlangen durch Selbsthilfe.

Eine zweite, benachbartes Gebiet berichtende Arbeit, war die Begründung des Deutschen Käuferbundes (Consumers' league; Ligues d'acheteurs). Der zweite internationale Kongress dieser Bünde findet im September 1913 in Antwerpen statt. Wir Frauen erkannten, dass wir vor allem die Pflicht hätten auf diesem Gebiet sozial denken und handeln zu lernen, stellen wir doch in aller Welt den grössten Teil der Consumenten und Käufer dar und — Christinnen sollen „at the top of everything" sein, also auch hierbei.

Andere soziale Aufgaben die wir bearbeiten sind: Dientsboten-Berufsvereine zu gründen, Hausfrauen zu organisiren zur Lösung der Dienstbotenfrage, Verkäuferinnen zu sammeln in Clubs. Wir übernehmen Vormundschaften bei Waisen und unehelichen Kindern, wir bringen aus dem Gefängnis entlassene Frauen und Mädchen in geordnete Verhältnisse. Alles in allem, Heilung sozialer Notstände!

Wir sind uns aber bewusst, dass diese Hülfe nur durchgreifend helfen kann, wenn wir auf die allgemeinen Verhaltnisse Einfluss gewinnen, und mitarbeiten im öffentlichen Leben. Behörden und Parlamenten tragen wir Wünsche zur Abänderung und Ergänzung gesetzlicher Bestimmungen

vor, nicht als Suffragettes stürmisch fordernd, sondern, auf Grund reiflicher Ueberlegung gründlichen Studiums und Erfahrung, das zur Durchführung mögliche vorschlagend. Ich sage gründlichen Studiums!

Auch wir haben als unentbehrlich erkannt, dass die Frauen lernen die Ursachen zu der verschiedener Fragen erst zu erkennen, und nicht nur über das in's Auge fallende, mit dem Gefühl schnell zu urteilen. Was nützt es z. B. Kinderarbeit zu verurteilen zu verbieten, wenn der heimarbeitenden Mutter nicht der zum Unterhalt der Familie nötige Lohn für ihre Arbeit verschafft wird, durch Tariflöhne, Schutzgesetze für die Heimarbeiter, wie wir sie jetzt in Deutschland zum Teil erreicht haben. Deshalb führen auch wir die Frauen ein und orientiren sie auf Gebieten wie Volkswohlfahrt und Volkswirtschaft, Arbeiterinnenfrage, staatliche und kommunale Verordnungen u. a. m.

Wir kirchlich-sozialen Frauen erstreben nicht Sitz und Stimme im Parlament, aber wir wünschen, dass unsere Mitarbeit in öffentlichen Arbeitskomissionen obligatorisch werde, dass uns immer mehr die Möglichkeit gegeben wird, unsere Ansichten und Erfahrungen zu Gehör zu bringen, wir Einfluss ausüben können wo es sich um Frauenaufgaben und Interessen handelt, wie z. B. um Jugendbewahrung und Rettung, Sittlichkeitsfragen, um Haus- und Familienerhaltung, Frauenbildungs- und Ausbildungsfragen.

Kenner der Frauenbewegung werden sagen wenn sie dies lesen: „Warum sondert Ihr euch ab, Ihr kirchlich-sozialen Frauen wollt nichts anderes als der grösste Teil der Frauenbewegung der ganzen Welt!“ Ja gewiss, aber wir wollen in anderem Geiste, noch höher hinaus, das Ziel für all unser Tun ist die Ewigkeit. Nicht nur Leib und Verstand wollen wir pflegen und fördern für diese Erde, sondern die Volksseelen. Wie nötig dies ist, sehen wir an den grossen Scharen der sozialdemokratische, den religiösfeindlichen und gleichgültigen Frauen.

Mit den Kräften des Evangeliums wollen wir das soziale Volksleben durchdringen und heben; aus dem Wege räumen bei einfachen und gebildeten Leuten was sie hindert den Weg zur Ewigkeit zu wandern. Es genügt uns für dauerndes Glück der Menschen nicht eine Bewegung, die nur irdische Ziele hat, sondern eine christliche-soziale Frauenbewegung, getrieben von der Liebe zu Christo.

Wir wollen nicht Fenster einschlagen um irdische Rechte zu ertrotzen, sondern Türen öffnen, dass Recht und Gerechtigkeit aus- und eingehen, dass soziale Gegensätze ausgeglichen werden in echter christlicher Freiheit-Gleichheit-Brüder(Schwester)lichkeit.

Adresse des Generalsekretariats der Kirchlich-soziale Konferenz, Berlin N.W. 87, Tile-Wardenberg Str. 28.

Organ der Konferenz und des Verbands der kirchlich-sozialen Frauengruppen „Die Kirchlich-sozialen Blätter," erscheinen am 1. jeden Monats. Abonnementspreis 2 Mark, jährlich. Versandstelle: Berlin N.W. 87, Tile-Wardenberg Str. 28.

Auch zu beziehen durch die Versandstelle: **„Arbeitsplan"** der 7. Kommission der Freien Kirchlich-sozialen Konferenz zur Behandlung der Frauenfrage und des Verbandes der Kirchlich-sozialen Frauengruppen; und **„Grenzlinien für die öffentliche Tätigkeit der kirchlich-sozialen Frauen."**

Kirchlich-sozialer Kongress 1913 in Barmen 6-9, April, Evangel. Vereinshaus.

THE Possibilities in the Young Women's Christian Association Movement.

Miss Grace H. Dodge.

"THERE remaineth yet much land to be possessed."—The Association Movement has during the past fifty years accomplished much, but there is yet very much more "to be possessed."

The city work, with its boarding homes, its buildings full of educational classes, recreation features, gymnasium, cafeteria, classes for juniors, and, above all else, the religious work we are all familiar with. Yet even here have we done all that we should? Are our boarding homes true *homes*, with recreation rooms, places for receiving men friends, places for birthday parties or other parties, pleasant rooms for writing or for small gatherings, for reading aloud or embroidery? Is the house-mother one to whom the guests will naturally go with their problems and questions? If these things are not yet true, should not these homes be made more like what we ourselves would enjoy living in?

The central building should have even more various and attractive features than it has now; it should be brilliantly lighted and filled with a sense of cheer, and there must be such a sense of hearty welcome created by the young volunteers who should be present in the building at certain hours, as well as the secretaries, that the girls will literally crowd to the doors. The administration building should have within it many central clubs; but from it should also spring many branches and neighbourhood clubs, many additional agencies of usefulness, so that hundreds of girls, even those quite beyond the reach of the building itself, will be reached.

Does not the plan for rented centres, which shall be affiliated with the central plant, but not of it, contain possibilities of developing the girls themselves, of throwing upon them more of the carrying out of plans, more of the executive work? Teachers, business women, clerks, and saleswomen, girls in factories and industrial plants should be actually used as they have not been in the past. Who

can know the needs, the longings, the hopes of girlhood as do the girls themselves? They should be called upon to serve on committees; more and more they should come to have a very real part in Association work. Anyone who has been privileged to study trade unions, labour organisations, lodges, secret societies led by women, young and old, is impressed by their power and the time that the girls whom they interest will give to the carrying out of their work. Once get a corps of these young friends from the business world upon our Association regular committees, and the possibilities of new work under wise leadership will be increased tenfold.

Turning from the City Association to the work of the country, we can see unlimited possibilities lying ahead. The loneliness of country life, the lack of sociability, and the burden of heavy work without the compensation of human relationships, all make the young girl want to leave home. The trolley, the telephone, and rural free delivery bring much to the isolated farms or the small community; the Young Women's Christian Association can bring more. A country Association, with headquarters in the county seat, has very great opportunities; it may initiate flower shows, exhibits of country products, sewing contests, choral work, folk dances on the green, physical contests, and classes of various kinds, above all, the Bible-class work, under various leaders, who will adapt it to the characteristic needs of the country girl. College girls, who will serve as volunteers as well as trained secretaries, are needed to devolve these rural interests. One great opportunity in this field is that in the country an interdenominational work can often succeed when a distinctly denominational work finds it hard to live.

The student work, in the limited sense of undergraduate Association work, has also great powers for development. The Bible and Mission Study Classes, and the opportunities for helpfulness, which the Student Association puts before its members, open up large fields of usefulness. Work for nurses, art and dramatic students should also be developed.

In certain countries the student work is part of the general Young Women's Christian Association, under a department of its own. One cannot but feel the value of this relationship and see great possibilities for the future

where the student interests are being developed under these conditions. Through the summer conferences or their secretaries, the students are taught, while they are yet in school or college, the significance of the Association work. As young *alumnæ* they may serve as volunteers, teaching Association classes, for example, and thus coming in true contact with girls who are also students, but not of the class-room and hall, rather, students of life. Where record has been taken of young graduates and their expressed desire for volunteer service of one form or another, it has been possible to place them in touch with their own Churches or with opportunities for social service, as well as in the Young Women's Christian Association itself. This plan greatly conserves the enthusiasm of these young graduates, and they go back to their homes or assume positions, for the record shows to what community they are going, and they may thus be put directly in touch with those organisations which should know of their desire for volunteer work.

A new profession for young college graduates is being opened up by the establishment of training schools for secretaries in the Young Women's Christian Association. More and more keenly it is being felt that truly sound work cannot be accomplished without trained leadership; and the different plans for secretarial training are being watched in many countries, whose leaders see in this development of training the possibilities for a far greater usefulness of the whole Young Women's Christian Association. A secretary has much the same type of work to do as a clergyman; but even more is required of her. She has to have executive powers, the personal qualities required for winning others, the wisdom to deal with all kinds of problems, tact, initiative, common sense, and, above all, she must be filled with Christ-like love. Plans for the training of secretaries should be developing in all countries which contain Associations. Still another almost untouched possibility lies in the training of the volunteer worker. The members of our boards and committees need training. They should study the problems of the girl, they should know all the agencies by which they may reach her, and they should know what they legislate upon. One great question confronting us all, the question of finance, demands especially a more educated and trained attitude

of mind. Strict business methods should prevail in all of our financial relations. The boards of directors should generously but wisely administer funds entrusted to them. It should be considered an honour to serve on the Finance Committee. The public, too, should be trained in a sense of the value of the Association, so that they will deem it a privilege to share in meeting its needs.

In certain countries, such as Canada, Australia, and the United States, one of the great questions which confront Association workers is that of immigration; so many foreigners are coming to the shores of these countries, bringing with them great possibilities for good or evil. How are they to be met; how trained to speak English; how taught the habits and ways of the new land; and, above all else, how are they to learn to know the Christ of the country? Visitors who will meet and keep in touch with the new arrivals can do much. Rooms where they can come for advice and friendship should be opened, and in every way a spirit of cheer and gladness should surround them.

What have we done as to Travellers' Aid? How have we met the great problem of the protection of our girls as they travel to and fro? In every small town, in every rural community, as well as in the cities, there should be representatives of the Travellers' Aid ready to meet girls, to direct them, and to be of general help to them. They should also know the girls of their own community and see that they are warned as to the dangers of travel; while in case of their leaving the town, the Travellers' Aid representative should put them into communication with the representative at their destination. For why should not our forces of good be as well organised as the forces of evil. Probably combinations with other movements will have to be effected in the development of the plan of our work; indeed, all denominations and many organisations will have to combine forces, if we are to safeguard our girls.

More and more the opportunities of the summer session should be considered. In addition to the summer conferences for study, recreation and companionship, camps and vacation houses should open up in every quarter. We have but just begun to see the possibilities in these outdoor activities. Our college girls, serving as hostesses in these summer camps, come to know the other girls of shop

or factory, from whom they can get as much as they can give. Practical talks around the camp fire or the hearth fire of the vacation lodge will lead quite naturally into many phases of life not usually or easily discussed. The nature study of these summer months will teach the girls lessons of God's love and service.

A movement such as the Young Women's Christian Association, costing so much in human effort as well as money, should, at the close of fifty years of history, show much more accomplished. We desire to be a preventive agency, do we qualify as such? Some of the great social changes of to-day are bringing about certain well-defined tendencies. Three of these which are out-standing, and which seem to challenge the Association at the present time, are: The softening of standards of character; a wrong sense of values; and the so-called social evil. If the Association is to have a constructive part in meeting and correcting these tendencies, must it not first assemble and make a careful study of facts, then force them upon a wider notice, and form programmes, which, if carried out in the local Associations, will serve to check and change some of these shifting standards?

How, for example, can we actually bring about development of character? This would result largely from stronger Bible work, from the fresh interpretation of Bible study as vitally related to daily life. It will result from a persistent effort to arouse people to Christ's challenge to service, expressed through special religious meetings, with emphasis laid strongly on appeal to service.

To give our girls a better sense of values, we must create in them new ideals, not only of an economic nature, such as learning the value of money, how to earn it, how to spend it, how to save it, how to invest it, but regarding their place in the world's work, their choice of a vocation, and the dignity which daily work for daily bread confers upon them.

From a frank facing of the social evil, we turn to face the absolute necessity of training our girls in knowledge of themselves, in social hygiene. We must develop them in self-control by giving them a right outlet for their emotions. They must be educated in conduct and care of the person fully as well as along ethical and religious lines. Not only the girls of our membership, but young

married women especially need this training. Are they able to look to us for it now?

Association work is just at its beginning. On every side there are possibilities for advance. Thousands of volunteers, as well as hundreds of trained leaders, should be ready for service to work in all countries, in every large city, each small town, with the Association motto, "Not by might, nor by power, but by My spirit," to win girls for Christ.

Girlhood should be studied on every side, not in the light of what has been done but of what should be done. The life of the girl has so changed during these fifty years of Association history! She is out in the open as never before, and each year of changing conditions, of her greater freedom and her greater dangers, demands its new plans, its new work. We must study deeply into the conditions in all our cities, in all our schools and colleges. And then, with our fourfold purpose before us, the ministering to the spiritual, intellectual, social, and physical needs of the girls of the world, we must find fresh ways of reaching them, of influencing them. It is not the development of the Association that we must consider, but the girls.

People must come to look at things in the large; no longer content with the limited vision of just their own Association, but with the feeling that they belong to a world-citizenship, and that China, Japan, India, all the remote countries, have needs fully as great as those of England, Canada, or the United States. Change is coming rapidly everywhere; womanhood is becoming a political and industrial force as well as a home force. Women in all parts of the Orient are rising and claiming a place in their country's development. Open doors are everywhere. Shall the Association not realise the opportunities lying beyond them? Money will be needed for this great work, in large amounts, and in greater numbers of the small amounts. Will it come? The world must be educated in the art of giving as well as expecting. Giving must come to be looked upon as one of the greatest gifts the Lord entrusts to us.

"There remaineth yet much land to be possessed." Are we equal to the task?

Ouvrières et Employées Parisiennes.

Mlle. Marie Bruneton.

On les voit se presser par les rues, aux alentours du métro, les petites ouvrières et employées parisiennes, aux heures où l'on se rend, affairée au travail, ou bien aux heures où, libre enfin, on quitte l'atelier et le bureau. D'allure vive, décidée, le pas alerte, coquettement mises (car les Parisiennes, qui ont le gout inné et le sens du vêtement se résigneraient difficilement à n'être pas bien mises, et le costume de quatre sous qu'elles ont fabriqué elles-mêmes leur est aussi seyant que celui du bon faiseur) se hâtant sur le trottoir, où vont-elles, et surtout que pensent-elles, que *sont-elles*, les petites ouvrières et employées parisiennes? Quelles joies et quelles douleurs se cachent derrière ces yeux qui, tristes ou gais, gardent cependant leur secret?

Pour pénétrer un peu de ce secret entrons dans l'intimité de certaines de ces jeunes travailleuses parisiennes par les Foyers, Foyers de l'ouvrière et Foyers de la jeune fille, qui, les uns depuis vingt ans, les autres depuis cinq ans, ont sur l'initiative des Unions Chrétiennes de Jeunes Filles ouvert leurs portes à tant de jeunes vies, leur offrant la douce et familiale atmosphère de leurs maisons.

Nos jeunes filles, si elles ont souvent besoin qu'une main amie leur soit tendue, ont cependant, tout naturellement, une dignité très juste de leur être moral, si douloureux soit-il, et si nous voulons apprendre à les connaître, il faut nous munir de beaucoup de sympathie, cette sympathie compréhensive qui sait se mettre à la place des autres, et de beaucoup d'affection, cette clé de leurs jeunes cœurs. Notre enquête ainsi menée, nous apprendra des leçons de pitié, et des leçons d'héroïsme.

Un jour frappe à la porte d'un des "Foyers de la jeune Fille" une jeune fille de 17 ans la figure enfantine entourée de cheveux blonds, mais au regard mélancolique. Depuis qu'elle se souvient elle entend les cris, les coups, le désordre, qu'amenaient au logis les terribles retours du père alcoolique. Après son depart définitif, pour rouler

de l'hôpital à la prison, c'est la mère qui vit cyniquement dans l'inconduite, sous les yeux de la petite. La conscience de celle-ci s'éveillant peu à peu, ne lui laisse de paix que lorsqu'elle a quitté un pareil milieu, et trouvé asile au Foyer. Ses doigts agiles, qui pendant cinq ans ont confectionné des roses, lui assurent le pain quotidien, pendant que son âme, merveilleusement pure, s'affine, se fortifie aux enseignements de l'Evangile, s'arme pour la lutte de la vie. Elle retrouve la paix, et aussi la joie de vivre, obscurcie seulement par cette ombre douloureuse : ne pas pouvoir respecter sa mère.

Une autre connait à peine sa mère. Après sa faute celle-ci s'est placée pour subvenir aux besoins de son enfant, mais lui est restée une étrangère. Une hostilité latente règne entre elles. La jeune fille en veut à sa mère de sa naissance illégitime ; elle en veut aussi à son père, ce "fils de patron" qui l'a lachement abandonnée en lui léguant des goûts et des besoins de bourgeoise que ne satisfait point une vie de labeur monotone au bureau. Après bien des luttes, elle acceptera courageusement son sort, se rapprochera plus tendrement de sa mère, et cherchera à transformer en puissance de sympathie pour les autres sa propre expérience de la souffrance.

Une de ses compagnes, orpheline à 16 ans, fut mise à la porte par un père cruellement indifférent et une belle mère jalouse, avec, pour toute fortune, les vêtements qu'elle portait sur elle et son métier encore bien imparfait de couturière dans les doigts. Elle allait de porte en porte, cherchant un asile, et son ignorance allait lui faire accepter les offres d'une logeuse de maison louche, quand la dernière place vacante d'un "Foyer de la Jeune Fille" lui fut offerte. De joie, elle agitait, en sortant, son mouchoir à l'amie qui l'attendait, et de fait, ce fut une vie nouvelle qui commençait pour elle, vie d'épanouissement dans une atmosphère aimante, où la pauvre âme endolorie apprit la confiance en Dieu et dans les hommes. Cette jeune fille se prépare maintenant à fonder un foyer à elle, et se promet d'entourer ses enfants de tout l'amour et la protection dont sa jeunesse fut sevrée.

Une patronne plumassière, un peu rude, mais bonne, nous amène un jour une gamine de 14 ans. "Prenez-la, je vous la donne. Je l'ai enlevée, avec l'approbation du commissaire de police, à son milieu, un enfer où son père

alcoolique menaçait de la tuer, où elle voyait de telles choses qu'elle ne pouvait que se perdre. Quelle religion faut-il lui faire suivre ? Elle n'en a pas, faites-en ce que vous voudrez ! " Pas plus haute qu'une botte la petite G. gagne cependant ses trois francs par jour. Régulière, rangée, active, elle se raccommode, fait son linge, s'entretient comme une petite femme.

Enfin cette jeune fille de 20 ans, aux beaux yeux noirs, mais si tristes au teint pâle, vient d'échapper au cauchemar qu'était sa vié depuis plusieurs années. Enfermée, entre les heures de travail, dans une petite chambre où cohabitaient une sœur épileptique, une mère mi-démente, elle vivait dans une terreur perpétuelle des crises de l'une et de l'autre, sentant venir le moment où sa raison, à son tour, succomberait. Maintenant elle reprend, parmi d'autres jeunes filles, la joie naturelle à son âge ; on entend parfois son rire se mêler à celui des autres. Fille dévouée, elle ne passerait pas un dimanche sans aller voir sa mère à l'hôpital, et elle trouve moyen de prélever sur son gain journalier de 3.50 la pension nécessaire à la pauvre femme.

Si voici quelques-unes des tristesses qui se cachent sous le front courageux de nos " midinettes " parisiennes quand elles passent, alertes, sur le trottoir, quelle est leur vie journalière, et comment répondent-elles à ce problème angoissant : gagner sa vie à Paris, quand on est seule et qu'on a de 14 à 20 ans ?

Il est cinq heures du matin. Dans la chambre à 4 lits, une forme bouge, se lève, vaillante, allume la lampe, et va secouer une compagne qui, elle aussi, doit partir de bonne heure. La première doit être à 7 heures et demie à la Villette où, toute la journée elle essayera des chaussures aux clients du quartier, gagnant pour cela trois francs. Elle ne connait pas la douceur d'une matinée à la maison —car, dans son magasin, en dépit de toutes les lois sur le repos hebdomadaire, on travaille même le dimanche matin jusqu'à midi.

Sa compagne, dès 7 heures du matin, doit se trouver à la porte de la fabrique à l'autre bout de Paris. Pendant 10 heures par jour elle étiquetera, à coups secs de la machine, des centaines de bougies d'automobile, travail monotone et peu attrayant s'il en fût, pendant lequel les pensées vagabondent, et s'appesantissent sur tout ce qu'on n'a pas dans la vie, et tout ce qu'on aimerait avoir. On a

beau être une ouvrière, on a en soi les mêmes besoins que toutes les jeunes filles !

Mais avant de partir pour le travail il faut faire son ménage, donner un coup de balai (un peu hatif !), mettre en ordre son petit coin personnel, les " trésors " s'alignant sur la cheminée, passer le plumeau sur les photographies et cartes postales illustrées piquées au mur, épingler proprement la cretonne du couvre pied, donner un peu d'eau à la branche de houx achetée dans un jour d'abondance, et qui, bien soignée, dure si longtemps.

Suivons la petite apprentie plumassière qui file à pas pressés vers l'atelier. C'est que, cinq minutes de retard, c'est cinq sous d'amende ! Auprès de la porte rodent des garçons à l'allure louche, mais notre petite femme qui connait, hélas ! déjà la vie, ne répondra pas un mot, et ne détournera pas la tête. L'apprentie plumassière qu'elle soit " torchon " (celles qui travaillent l'oiseau) ou " serviette " (celles qui travaillent l'autruche) doit commencer par apprendre à " tourner " (enrouler rapidement et régulièrement un fil de soie autour d'un fil de fer). La patronne est sévère, on ne va pas déjeuner avant d'avoir fini sa tâche, et il est parfois bien tard quand la débutante, lasse, peut enfin prendre son repas. " Pour apprendre il faut pleurer et avoir des ampoules aux doigts " disent les petites.

Pendant combien de temps les cartonneuses, elles aussi, s'emplissent-elles de colle les dix doigts, abimant l'ouvrage, avant de savoir se servir de celui seulement de ces doigts qui, délicatement, passe la colle forte sur les morceaux de carton.

Les couturières, les modistes, sont penchées toute la journée sur leur ouvrage, dans des ateliers ne s'aérant parfois que par une fenêtre donnant sur une autre pièce. A manier de belles étoffes, à créer de jolis modèles, elles sont tentées plus que d'autres par la coquetterie. Que repondre à celle-ci qui, au reproche fait de changer d'allure, de se poudrer, de se faire remarquer, vous dit : " la patronne l'exige, pour passer au salon il faut être habillée d'une façon excentrique."

L'atelier n'est pas seulement le travail monotone et fastidieux, il est encore l'atmosphère dégradante où, pendant 10 heures par jour, il faut, si l'on veut rester honnête, se fermer les oreilles et le cœur aux propos entendus.

Femmes plus agées, femmes mariées même, semblent se plaire à corrompre les jeunes filles. L'une des nôtres nous disait : " Je ne *puis* pas vous raconter ce que j'entends à l'atelier," et ce souvenir hantait ses rêves de cauchemars affreux quand elle eut quitté ce milieu. Bien souvent nos jeunes filles rentrent en pleurant, elles ne savent pas exactement pourquoi, de lassitude, d'écœurement. L'une d'elles, prise du dégout de sa vie, trouvée en larmes un soir s'expliquait : " je pleure parceque j'ai 20 ans aujourd'hui ! "

Toutes sentent plus ou moins confusément le péril qu'est pour elles cette atmosphère. L'une dit : " je suis hantée par le bureau," une autre, après quelques jours passés à la campagne : " cela me fait horreur de rentrer au magasin ! "

A midi on a une heure pour réchauffer ses provisions sur le réchaud à alcool de l'atelier, ou bien pour aller déjeuner au restaurant prochain pour 60 à 75 centimes, ou 1 franc si l'on est très riche ! Mais, les jours de misère sont fréquents ou, après une période de chomage ou pour acquitter une dette, on se contente d'un petit pain et d'un baton de chocolat, que l'on mange en se cachant, pour que personne ne soupçonne votre misère.

Le soir enfin, bien tard parfois, car en temps de presse patron ou patronne vous garde jusqu'à 8 et 9 heures du soir, on est libre, d'être soi-même.

Toutes nos ouvrières et employées parisiennes se retrouvent en quelques caractères communs ; elles sont indépendantes, ont soif d'affection, et leur esprit ouvert qui assimile aisément les rend capables de tous les développements.

Indépendantes avant tout, nos jeunes filles. L'indépendance est leur plus grand bien et elles le conservent jalousement. Elles ont poussé sans controle d'aucune sorte—" j'ai été gatée, disait l'une, élevée jamais." Beaucoup n'ayant jamais connu la bienfaisante autorité de parents judicieux, ne supportent plus maintenant la moindre surveillance. L'indépendance leur fait considérer toute obligation comme une humiliation. Pour rien au monde elles ne voudraient qu'on leur fasse la charité ; mais, anarchistes convaincues sans le savoir elles trouvent que : " c'est bien le moins que les riches puissent faire que de donner un peu de leur superflu ! "

Aussi, renonçant à plier leur volonté faut-il nous l'allier

en toute connaissance de cause dans la volonté de bien vivre. Et cette conquête de la jeune fille sera faite quand son cœur se sera ouvert à l'affection tendre, désintéressée, fidèle, qui lui est offerte. L'affection, voila la clé du caractère de la travailleuse parisienne, comme la solitude est la plus profonde amertume de sa vie. Etre seule au monde à 18 ans, n'appartenir à aucune affection normale et saine est trop triste et anormal. Le cri douloureux d'une isolée : " Si Dieu m'aimait, Il ne m'aurait pas laissée seule " fait vibrer de pitié, ainsi que ces lignes d'une autre isolée : " Ce qui me fait souffrir ce n'est pas tant la monotonie du travail, la vulgarité de l'entourage, mais l'absence de cette chose pour moi si précieuse : un parent, un ami qui vous aime." Il nous faut réaliser tout le courage que déploie une de ces isolées pour choisir la vie honnête, mais solitaire, toute de travail, de privation, à la vie irrégulière mais facile qui lui est si souvent offerte.

Nos jeunes filles ayant une fois donné leur cœur à une affection profonde et dévouée, tous les espoirs seront permis pour leur formation morale. Elles apprendront à se donner à elles-mêmes cette discipline indispensable dans la vie de toutes les femmes, mais plus particulièrement dans une vie de travail semée de tentations et de dangers. Cette affection bienfaisante les amènera aussi à connaître Celui qui peut seul repondre aux besoins, cachés souvent, mais toujours existant de leurs âmes immortelles.

N'est-il pas beau le courage de cette petite plumassière qui, ses compagnes la pressant de se joindre à un chant indécent, répond : " quand on aime quelqu'un comme je l'aime, on ne chante pas cela ! " Les quolibets de pleuvoir : " Et qui donc aimes-tu ? " " Dieu ! " Et le courage aussi de cette jeune employée, depuis quelques mois dans un sanatorium de tuberculeux écrivant : " Oui, mon Noel a été un joyeux Noel, bien que séparée pour la première fois de ceux que j'aime, et malade, parceque j'avais Dieu près de moi, et que maintenant j'ai appris à l'aimer. Il n'y aura pas de plus grande joie pour moi maintenant que de le faire aimer à ceux qui m'entourent."

Il y a d'admirables ressources dans notre jeunesse qui travaille, à côté de ses défauts. Est-il plus belle tâche que de préparer ces jeunes cœurs pour une vie forte et pure, ces jeunes âmes pour la vie éternelle ?

The New Immigrant in the United States.

Edward A. Steiner.

MODERN history has the unique opportunity of observing and recording the growth and development of a country, the major portion of whose population is composed either of immigrants or the offspring of immigrants.

Countries have often been subdued by the native population, or their people slaughtered while a new nation took the place of the old. These movements were all dramatic from sudden onslaught, the marching of armies, and the exodus of whole peoples. At this time, however, history records the slow movement of peaceful folk, who come from all the corners of the earth as individuals, or families, or neighbourhood groups. They come with pick-axe and shovel, or alert minds and a small capital. They crowd the eastern border cities, follow the great industrial arteries towards the west, and are ready to answer the call for unskilled labour, which in these days of the machine seems to be the labour most in demand.

The movement is known to the people of the United States as the great immigration problem, being overshadowed only by the race problem in the South, by which is meant the relation of the negro to his former owner, the white man. The immigrant problem not only looms large upon the horizon, already heavily clouded by ominous shadows, but to many people it looks as if this cloud held the worst terrors, and that Anglo-Saxon civilisation is doomed thereby.

The facts usually pointed out are: First, the changed character of the immigrants in their racial make-up, and in their destination and occupation. Prior to the middle of the nineteenth century, it is said, the accession of population was largely Teutonic, although, of course, Celtic and Latin elements were never absent; but these were all largely Northern Europeans. The people who are coming now are Slavic, Latin, Semitic, and various other groups, such as Greeks, Albanians, Magyars, and Finns.

Second. Formerly, we are told, the immigrants went to the western prairies and took up farms, while now they congest the cities and crowd the ranks of industrial labour, already overflowing. It looms large as an economic problem, threatening the wage and living standards of American labour. Upon this point economists are not agreed, and much may be said on both sides of the question.

The easily-procured crude labourer from Europe has a low standard of living, is very docile, and can be better managed by the large industrial corporations than the native American. While this is true to a degree, it is also affirmed by the critics of the new immigrants that they furnish the dissatisfied, revolutionary class, fomenting strikes, and enlarging the army of the discontented.

To those who do not see so great a danger, it looks as if this new tide of immigration is an economic asset of no mean value. The people who come are virile and young, a picked lot physically, who are ready to do the hard, dirty, dangerous work, which would not or could not be done by the available native workers. There are but few idlers, and those who become dependent are so because of the maladjustment in our social and economic order rather than through any fault of their own. They stay in the cities because these are the industrial centres; the work is remunerative, and while not steady, is less casual than work on the farm. Moreover, the public lands in the United States are all but gone, the country is settled, and land values are very high.

To the unprejudiced observer the economic side of the problem presents many puzzles, and he cannot afford to be dogmatic. The country is not yet overcrowded, and the man who earns his daily bread by honest, hard toil, cannot be regarded as a serious economic problem.

The more serious aspect is presented from the social and biological standpoint. Large, linguistic groups separated from the common interests of the country are certainly a menace to its unity, while racial and religious divisions intensify the danger.

The fact that there is no outward compulsion to learn English, has thus far acted favourably. If there were such a law, the United States would become a second tower of Babel. Every language from Aryan to Esperanto would

struggle against it. The older people of course catch but phrases of English, and mingle them with their native speech ; but the children invariably outgrow their mother tongue, and it not infrequently happens that while they can understand their parents, they cannot, or do not, speak to them in their own language.

It seems unfortunate to some of us that the children become ashamed of their parents, thus causing serious conflicts to arise. An Armenian gentleman told me recently that while walking across Boston Commons he saw his boy playing with American children. The boy came running toward his father and begged him not to recognise him nor speak to him in Armenian, lest the other children make fun of him. There need be absolutely no fear that English will not remain the mother tongue of the people of the United States.

The biological danger is one which may be dreaded, but no one has any data upon it. We know that race differentiations are due to environmental factors, such as climate, soil, food, and the general aspects of nature. We also know that the English stock was so modified by this environment that the men of the Revolutionary period were different from their English brothers—a distinct race. The Germans, the Irish, the French, all blended and melted under the stress of this new environment. The question is, will it work the same way upon these newer, cruder people ? The indications are that it will, and that it will do it more quickly than in the past, and for the following reasons :

First, the people who are coming to the United States now, come from smaller countries, politically and intellectually less developed than the United States. Assimilation with other people is hardest everywhere for the stronger. The English are the most difficult to assimilate, because to be a Briton is still to them a bigger thing than to be a Yankee. This, of course, is not true of the Slovak, the Pole, the Jew, and all the lesser folk who are coming to-day. They want to be Americans, and especially their children are eager to lose every racial characteristic which marks them as belonging to the inferior group.

Secondly, the United States has become in these latter years a more powerful country, having taken its place among the nations of the world. Therefore it has more compelling power than it had fifty or a hundred years ago.

It is unified as it has never been before, and there are no provincial pockets where this power is not felt. From New York to San Francisco it manifests itself in every town and village.

Again, means of communication have been established everywhere, there is a constant movement of population, so that no provincialism exists to any degree, and the whole country, with the exception of some portions of the south, is under one environmental control.

Moreover, new agencies and new institutions have arisen, which make it their business to bring the immigrant in contact with the social and national life. How they operate and what they accomplish is reserved for another article.

In conclusion, it may be said that wherever men have come into intimate contact with these new immigrants, they have borne witness to their worth, and to their willingness and ability to adjust themselves to their new environment. It certainly would be a false kind of optimism which would be blind to the gravity of the problem. A country receiving annually a net addition of about half a million people from all nations of the earth, and usually from the working class, must expect that it will have all its problems intensified. The question of child labour and the tenement house, the relation between capital and labour, and all the varied phases of the social problem of our day press more heavily and call far more insistently for an adequate solution.

The people of the United States are facing a serious situation: one which will test to the marrow the strength of their institutions; which will call out their best endeavours, their faith in humanity, and in the Father of all mankind.

Studies by the same Author :—

The Immigrant Tide: Its Ebb and Flow. Cloth, net $1·50.

On the Trail of the Immigrant. Cloth, net $1·50.

The Broken Wall. Cloth, net $1·00.

Published by Fleming H. Revell Co. New York and London.

Migration within the British Empire.

Miss A. M. Wingate.

FACILITIES of travel, economic and other causes are making the world of the twentieth century more than ever a moving panorama. Migration is in the air, and England at last is realising that a great movement, destined to become an important factor in the politics of the twentieth century, is in full swing, calling for the careful consideration and wise control of those in authority, both in the Mother Country and the Dominions.

Imperial Conferences and a Dominions' Royal Commission have been discussing and looking at the subject from various points of view, and we have been asked to place before the readers of the "WOMEN'S INTERNATIONAL QUARTERLY," who have already been studying the emigration problem of various European countries, the latest information on the subject of British Migration.

We use the latter word advisedly. For recent statistics prove that more and more the out-flowing stream of *emigration* from the United Kingdom is becoming a stream of *migration* within the bounds of our Empire. I quote from figures given by the President of the Local Government Board to the Dominions' Royal Commission:—

	Total Emigration.	To the Empire.
1900	71,000	33%
1906 ...	194,000	54%
1910 ...	233,000	68%
1911 ...	262,000	80%
1912	268,000	82%

Thus from 1900-1912 the proportion migrating to various parts of the Empire has increased from 33% to 82%, and outside the Empire correspondingly decreased from 67% to 18%. We should explain that the above figures give not the total number of those who have left the United Kingdom, but the number less the in-flow, *i.e.*, in 1912 about 467,762 left, but 199,276 came in, thus leaving a balance of 268,486.

What are the causes of this greater migration within the Empire? As we believe:—

1. *The growth of the Imperial idea.* We are beginning to realise, tardily truly, the magnificence of the heritage with which God has entrusted us, and which has been won by the bravery and endurance of our forefathers.

2. *The over-population of Great Britain* and consequent lack of employment, which is driving many from our shores to seek homes where the rewards of toil are greater, and where it is possible to rear a family amid healthier and freer conditions.

3. *The welcome policy of the Dominions*, who are realising in the flood of alien immigration the necessity for a large influx of good British blood to uphold the ideals and standards of our race, that our Empire may continue to stand as the symbol of true Christian freedom and of brotherhood founded on justice.

4. *The success of many who have gone* and have impressed upon relatives and friends, when they have returned prosperous and contented, the greater opportunities to be found in Greater Britain. To give a few instances known to the writer:—

a. A young man earning 23s. a week in England went to Australia and obtained a post at £3 per week.

b. A factory girl, who determined to go into domestic service, and taken by a lady as kitchenmaid, after a period of training in England, where she earned £16 per annum, went out to Australia and as home help on a farm received £50 per annum.

c. A daily dressmaker, who went out to Vancouver, earns 2 to 2½ dollars daily with meals by going to ladies' houses, and is kept in constant work, whereas in England her pay would be about half that sum.

5. The chief factor, especially in the increase in the migration of women and children so marked in recent years, is the *desire to follow husbands, brothers and lovers* to the new land—a desire which has been fostered and made possible in Canada by that most excellent movement "The Imperial Home Re-Union Association." It started with the chance remark of an English Member of Parliament at a Winnipeg dinner-party, that it was only fair that the English artisan who left his home in England to start

business in Canada should be assisted to get out his wife and children. The practical Canadian mind saw at once the justice and mutual benefit of the suggestion, and without delay turned it into a reality by forming a committee of business men, who each guaranteed a sum of 250 dollars. With this they approached the banks and asked if for this security they would advance at the current bank rates any sums they required to furnish loans to British settlers to enable them to bring out their wives and families. The banks agreed, and in eighteen months the Association brought out 1,500 wives and children to Winnipeg alone, and have paid out for transportation 60,000 dollars without loss. The example of Winnipeg has been followed by twenty-six other Canadian cities and the movement is continuing to extend. In no sense a charity, for interest is charged, as well as repayment of the loan, it preserves the man's independence and self-respect, and at the same time enables him to concentrate all his efforts on the creation of a new home, instead of having to send part of his money to England. It saves him from the temptations that beset the lonely man, and it brings the children much sooner than would have been possible to healthier surroundings, where they have room to develop and where a large family is an asset for success instead of a burden. Family Migration is the ideal—but for pioneer work this is not possible, the life is too hard for the women and children, and the man must go first to pave the way—but it is the duty of the woman to follow, and as, according to the census of 1911, there was a deficiency

In Canada of	... ...	437,000	females
New Zealand of	... ...	55,000	,,
Australia of	... ...	171,000	,,
Total	....	663,000	,,

against *an excess of 1,178,000 females* in England and Wales, we see there is plenty of room for the movement of women within the Empire, where they can turn their energies and powers of self-sacrifice to good account as Empire builders in the best and truest sense, helping to create happy homes in the freer atmosphere of the newer lands.

It is, however, all important that girls should realise the demands made by the new countries on woman's resourcefulness, endurance, adaptability and character, so that if

she goes unprepared and untrained with the idea merely of having a good time and making a good marriage, bitter disappointment and failure may be the result, and she may prove a home-destroyer instead of a home-builder.

There has been much said lately of the depopulation of certain districts of Scotland, owing to increased emigration. According to official figures, Scotland lost—

in 1910, 3,500 more than her natural increase (*i.e.*, the excess of births over deaths);
in 1911, 7,000 over her natural increase;
in 1912, 14,000 over her natural increase in the first six months.

The Scottish emigrants are, also, largely of a superior class—farmers and skilled mechanics, men with some capital to invest—so it is not surprising that the women are going also. Business girls are going to Canada and Australia in increasing numbers, and a few to South Africa, but the majority of those who go to Australia and Canada are domestic servants. In Canada I found that Scotch maids were much liked, and soon adapted themselves to the ways of the new country, and felt at home. Possibly this is partly in consequence of the care taken by the Scottish Presbyterian Churches, who, as well as the Young Women's Christian Association, give letters of introduction to members emigrating. One Edinburgh Church gives its minister regularly a three months' trip to Canada, so that he may look up members who have gone from the congregation to that country, with the result that on his last visit he found quite 90% had become Church members in the new country.

Millworkers go often from Glasgow to the factory towns of New England; but often only for a time.

Ireland, in the ten years from 1901 to 1911, has emigrated 336,000, or 130% of her natural increase, which was 263,000, and in 1911 1,000 more left her shores than she gained by natural increase. Hitherto a large proportion of the Irish have gone to America, but now, especially among the women, more seem going to Canada, and Irish girls, like the Scotch, have a reputation for being hard workers and adaptable, and more suitable than the majority of English for domestic work on farms.

There is no doubt that of all the Dominions, Canada

is receiving at the present time the largest number of British emigrants.

During 1912, some 467,762 British subjects left the United Kingdom for the Dominions overseas, and of these we find in

Canada	186,185
Australia	83,199
New Zealand	13,616
South Africa	28,218
Other parts of the Empire	19,919.

Since the British Women's Emigration Association, Young Women's Christian Association, and other societies brought to the knowledge of the Governments concerned the defective arrangements for the protection and reception of girl immigrants in Australia, matters have greatly improved. A lady representative has been appointed in most of the Agent Generals' offices in London, and in conjunction with private effort, on the whole, satisfactory arrangements have been made for their reception on the other side.

The increasing female immigration, especially of girls going into offices, shops and factories, has made the question of homes and hostels a pressing one throughout the Empire. The Young Women's Christian Association has been the first society to try to meet the need on any large scale, but the demand is still greater than the supply, and this is leading many others to follow suit.

This brings again the necessity for co-operation, so that there may be nothing of the nature of undue competition and over-lapping, and we have been glad to learn from Canada of a meeting of representatives of all the leading denominations at the Young Men's Christian Association, to consider how the Churches could co-operate with the Young Men's and Young Women's Christian Associations who have already a well established immigration work.

The Young Women's Christian Association Dominion Council has now appointed as Immigration Secretary, Mrs. Sabin, a worker of exceptional experience, who has been Government Immigration Matron in San Francisco, New York and Quebec. From May to November her headquarters will be at Quebec, and she will be ready to look after and pass on safely any girl commended to her

by any society or individual, if notice be sent to her beforehand at the Young Women's Christian Association, Quebec.

In connection with this work I should like to quote from an address by Mr. Lee, Young Men's Christian Association Immigration Secretary at Quebec.

> "In female immigration, the Young Women's Christian Association has an immense field. It is the organisation most fully equipped, and while its organisation is world-wide, its scope for work here is nation-wide. A girl leaving a port under Young Women's Christian Association supervision will not be left friendless, no matter where she is going. On this same principle, the affiliation of other societies organised for the protection of lonely girls will be a great help. There is no more valuable contribution to the life of a nation, than taking hold of this problem of the immigrant girl on a broad, statesman-like basis."

I am often asked, when urging that we should send of our best to the younger nations of our Empire,—But what of the loss to the Motherland? I would reply with another query—Is not this one of those losses that prove a gain, and one which will be returned a hundredfold to the giver? Evidence, given to the Dominions' Royal Commission shows that with increasing emigration there has been a lower death rate, which has in part recouped us for our loss. But apart from these secondary considerations, does it not behove us to think reverently and humbly why we have been entrusted with so large a part of the earth's surface, and such a varied and growing Empire? Surely there is a Divine Purpose behind it, which it is our part to understand and work out.

With the gift of the land to Israel of old, this condition was attached: "Every place that the sole of your foot shall tread upon that have I given," Joshua i. 3, or, as in another place, "that shall be yours:" and is not this condition eternal? The limb, the faculty, that is not used, atrophies, so if the "Heart of our Empire" cannot send fresh living blood to its most distant limb, to "raise up the foundations of many generations," strong to endure, and ready to raise the banner of the cross, and the flag of freedom and justice, shall we not prove ourselves unworthy of our noble destiny and glorious heritage?

This article is already long, but we cannot close without an appeal to all who are in touch with girls to warn them of the danger of accepting situations, or of going abroad without proper information and protection. The Young Women's Christian Association, with its world wide organisation, is specially able to give such advice and help, and any can obtain this by applying personally, or by letter (enclosing stamp for reply), to The Young Women's Christian Association, Employment and Emigration Department, 26, George Street, Hanover Square, London, W.

NOTE.—Much interesting information concerning *Emigration from Ireland* is to be obtained in "Ireland's Hope," p. 56–68, the report of a recent Conference of the Student Christian Movement. See Reviews of Books, p. 174.

What May I Expect?

By J. S. Woodsworth.

I have been asked to write a brief article on "What the woman immigrant to Canada will find on her arrival." It is somewhat difficult for a Canadian to tell what Canada is really like. It is even more difficult for a man to tell what a woman may find, so I warn you that you must make full allowance for my predisposition and limitations. But several "trips" to the "old land" and a somewhat wide association with all classes and conditions of men, and women, may perhaps enable me to offer some suggestions that may be of value to the prospective immigrant. If in this informal "talk" I dwell on the little things and their personal aspects, it is because these are frequently overlooked, and are, after all, of greatest importance.

"What may I expect?"—I hardly know. That depends upon yourself largely; but one thing I do know is that you will experience something very different from that which you have pictured to yourself. Your models are old-world models; you come to a new world—new in more senses than you yet conceive. Your colours are fixed, distinct, well-known, and certain arrangements you take for granted. In the reality, when you land, you will find such

strange new shades and such unheard of juxtapositions that you will begin to wonder if there are not really more colours in the rainbow than you had known. Here, then, is my first warning. However carefully you may have been informed concerning conditions you will find them *different.* Don't blame anyone. Don't be disappointed. Don't grumble. Others have passed this way before. They, too, have been discouraged, and later most of them have "made good." And, strange as it may seem to you in the first days of your disillusionment, very few of them would entertain the thought of returning to live permanently in the old home. So in hours of loneliness when everything seems against you—as probably it may—remember with Mark Tapley that this is a splendid time to be jolly. Courage—a brave heart—is more than half the battle.

Let me refer to the educational advantages of the voyage. Many immigrant girls have lived most of their lives in one place or amongst one class of people. On the trip you will meet with many new types of people who "hail" from all parts of the world. You may learn much from friendly intercourse with your fellow voyageurs. Your little world will grow larger, and you will receive your first lessons in adapting yourself to new ideas and modes of life.

But just here cames the danger. You must not allow the novelty to carry you off your feet. You must not surrender your standards of right and wrong. Let there be freedom and good fellowship. A sea voyage may be a delightful experience. Yet here I must give a second warning—beware! A young girl faces greater dangers on board the steamer than she will after she arrives in the new land. The very freedom is a menace, and a young girl should be more careful than ever to maintain the reserve which will command respect. May I venture a little further? I would do it in all delicacy, yet with earnestness, as I think of the many girls whose lives have been ruined even before their feet touched the shores of the new land. There is a subtle influence about the sea journey. Physically, men and women do not have themselves in quite such good control as at other times. Under such circumstances the purest and best of us ought to be a little more careful than usual.

While on this subject, let me urge that girls coming

among strangers cannot be too much on their guard. The strangers, most of them, may be good and true. Some of them are not. In our rescue homes are numbers of English immigrant girls who have been only a short time in the country. There are many scoundrels here, as elsewhere, ready to prey on the ignorant and innocent. Therefore, be on your guard. Consult Public Officials rather than strangers. Report yourself to the clergyman, and secure his advice and his introductions, and, above all, don't make yourself *cheap*. The new world will take you pretty much at your own rating; perhaps, I should add in American slang, "if only you can deliver the goods."

The first thing that strikes one, perhaps, is the newness, and perhaps the crudeness, and certainly the unevenness of things in the new land. You must not expect to find everything "ready to hand." We—and now *you* are included in the "we"—are only making this country. You must not expect ornamentation and symmetry while in many places we are still laying the foundations. The most important thing is that we lay the foundations firm and along large lines. Rawness, and petty discomforts and inconveniences are incidental to all pioneer work.

Here let me give still another warning. Don't incessantly compare things English with things Canadian, to the disadvantage of things Canadian, at any rate, in the hearing of Canadians. Someone may be rude enough to respond, "Well, if things are so much better at 'ome, you just ought to go 'ome." It is difficult for most of us to learn the beautiful lesson that "God has many bests"—the rose beautiful after its kind, but the lily equally beautiful after its kind. That things are different does not necessarily mean that they are inferior. In Canada many things are admittedly new and crude, some mere makeshifts; but with many other things the presumption is that they are *better suited for Canada*. Our fathers or grandfathers were old country people; they brought over old country ideas and "ways" with them. Perhaps we have degenerated, or perhaps we have learned how to adapt ourselves to this Canadian life. In any case, from the Canadian standpoint, it becomes a bit wearisome to hear the newly-arrived nine hundred and ninety-ninth immigrant begin to tell us, as did the nine hundred and ninety-eighth, just how we ought to do things in Canada.

Most immigrants recognise a certain indefinable "freedom" in the new land, which they miss when they return for a visit to the old home. Just what gives this sense of freedom is somewhat difficult to determine. The physical extent of the country, the wide horizons, the clear bracing air, all these make their contribution. Then there is the lack of fixity; things have not yet settled into grooves; there is constant change; there seems to be a restlessness in the very air; anything is possible. Class distinctions exist, but lines are not yet clearly drawn, and it is comparatively easy to pass from one class to another. Still, another factor fosters this sense of freedom—the almost universal spirit of hopefulness. In the older lands a man is what he has been; in the new land he is what he hopes to be. The presence of the past is ever with us in the old land; in the new land we have no past, and the shining, buoyant spirit of the future takes the place of his more sombre, experienced brother.

This greater freedom has its wonderful possibilities for good and its corresponding dangers. The little sickly geranium, transplanted from its root-bound window-pot into the broad, sunlit garden may grow into a sturdy, beautiful plant, or it may be wilted by the fierce sun, chilled by an early frost, or broken by a boisterous gust of wind. Newly-freed people sometimes run wild. They have not learned to use their freedom; if there is less outward constraint, there needs to be greater inward restraint. For example, in the matter of class distinctions: if these are less clearly defined, there is all the greater reason for considerateness and for care in not presuming on kindness or good will. Vulgarity or innate culture manifests itself most clearly when the ordinary conventions are set aside or not yet recognised.

Many of the social problems of the new land are caused by the mingling of peoples from many lands; not only are there British immigrants, but immigrants from almost every country in Europe. Each class brings its own language, and customs, and religions; its traditions and its ideals; its heroes and its hatreds. Here, as Israel Zangwill has well said, all are plunged into the melting-pot to be tried by the fires of God. Each immigrant in her own life must reckon, to a greater or less extent, with new, and strange, and alien ideas, and customs, and beliefs.

Some are good and some bad; some should be appropriated, some rejected; same tolerated, some repudiated. Each must exercise and develop to the fullest extent all the powers of discrimination. Prejudices must be put aside, yet principles must not be compromised; one must learn to "size things up" as they really are. The true attitude toward the new cannot better be expressed than in the words of the Scripture, "Prove all things; hold fast that which is good; abstain from every form of evil."

Perhaps I may be asked what kind of girls are needed in Canada, and what openings are there for them. The greatest need is that of girls for domestic help. It should be frankly stated that social considerations are such that few Canadian girls choose this kind of work; they prefer the office, or shop, or even the factory. Immigrant girls, as they catch the prevalent Canadian spirit, tend to follow, as far as they are able, the example of the Canadian girls. Some immigrant girls from Austria and Russia have not the training for house-work, and are seriously handicapped by their lack of knowledge of the English language. Yet even many of them prefer rough, heavy, ill-paid factory work to well-paid house-work. With the Jewish immigrant girls, religious beliefs and practices debar them from service in Christian homes. The best "servants," then, are considered to be the cleanly, hard-working, competent Scandinavian girls and the well-trained English maids. These are well paid, and are always in demand.

The need for domestic help is even greater in the country districts than in the city. The work on the farm is perhaps heavier than in the city homes, and there are fewer opportunities for social life. On the other hand, the girl is almost invariably treated as "one of the family," and may choose her friends from the neighbourhood group that gathers at church, or Sunday school, or Young People's Society. "We need," said an immigrant official to me, "we need English country girls for Canadian country homes. The English city girls are no good. They don't know how to do the work on the farm and they get lonely. We want strong, willing, capable, good country girls, they'll help our farmers' wives for a while, and then they'll set up homes of their own and want some more girls of the same kind to help them."

But, while the cry is for household help, capable,

common sense girls of all classes are needed in Canada, and will make a success. Let me point out one field of work. Our public schools are largely "manned" by young women. In the Province of Alberta alone the development of the country is so rapid that new schools are being opened at the rate of six a week. Our training schools cannot begin to supply the demand. The supply in the eastern provinces is drawn on freely, but that, too, is very limited. Then few young women make teaching a life work, so that not only must there be teachers for the new schools, but the places must be filled of those who have been married or passed to higher positions. Here, then, are almost unlimited openings for the right sort of young woman. I do not recommend the shop or the factory.

But this country is great in extent, abundant in resources, developing rapidly, and capable of absorbing almost any number of workers. We, in Canada, want the best. On the whole, as yet, if you give your best effort, the best that Canada has lies open to you.

Studies by the same Author :—

Strangers Within Our Gates: or, Coming Canadians.

My Neighbour: A Study of City Conditions. See Reviews of Books, p. 173.

Reviews of Books.

Strangers Within Our Gates; or, Coming Canadians.
My Neighbour: A Study of City Conditions.

By JAMES S. WOODSWORTH. Order from F. C. Stephenson, Methodist Mission Rooms, Toronto, Canada. 1911. Price 50 cents each (cloth).

All those interested in emigration to Canada, from whatever point of view, should obtain these studies. Those who live in the older countries of the world can scarcely imagine the effect upon the social order of the larger or smaller contingents of forty-one different nationalities which settled in Canada in 1911. The larger proportion were certainly English-speaking, but some of those most likely to succeed came from Eastern, South-Eastern, and Southern Europe, with traditions and religious outlook very different from those of the Anglo-Saxon. Even although the children of the present-day immigrants will probably talk English, almost to the exclusion of their parents' mother tongue, it must be several generations before the 272,396 Slavic immigrants of 1904, for instance, are one nation with their Canadian neighbours. "English and Russians, French and Germans, Austrians and Italians, Japanese and Hindus, a mixed multitude, they are being dumped into Canada by a kind of endless chain. But how shall we weld this heterogeneous mass into one people? That is our problem." Owing, further, to a very natural tendency for people of the same nationality to settle in large colonies, some of which will have as many as 10,000 in almost a solid block, and form really bits of Russia, or Austria, or Germany transplanted to Canada, the whole problem of assimilation increases tenfold, and we realise the tremendous challenge to the Canadian Church, which the facts stated by Mr. Woodsworth must constitute.

"My Neighbour" presents a plea for social service more particularly among the immigrant population of the Canadian cities. Although so largely an agricultural country, "Canada is leaving the country for the city. In 1891, thirty-two per cent. of our population was urban (cities of 10,000 and over); in 1901, thirty-eight per cent." Thus the first part of the book bears close resemblance to other studies of urban problems: the growth and planning of the city, the struggling masses, the undermining of home life. Part II. emphasises the appeal of "the stranger within our gates." Owing to the abject poverty of the immigrants on their arrival, they must be content with housing conditions which are truly deplorable. Overcrowding prevails which more than equals that of the European city, yet the social instincts of the people remain the same as they ever have been in Italy, Russia or elsewhere. Their desire for companionship is promoting theatres, the pool-room, the dance hall and their attendant evils to an alarming extent. Social service that is urgently needed is outlined, and many concrete instances illustrate the need.

These books would provide abundant material for a series of newspaper articles or cheap pamphlets upon aspects of Canadian life, which are so much needed to counterbalance the highly-coloured advertisements showered upon many country districts in Europe by unscrupulous shipping agents. Without doubt many emigrants do succeed, but they certainly do not for the most part realise the hardships and privations they will meet until they actually arrive at the long journey's end. A campaign of enlightenment, not so much by large books as in the local press of country districts and small towns, would indeed be a Christian service. Such facts as those collected by Mr. Woodsworth need to be disseminated broadcast in order to prepare the emigrant for what lies ahead of him.—E. I. M. B.

Our Opportunity in Canada. By EDA GREEN. Published S.P.G. 15, Tufton Street, Westminster, London, S.W. 1912. Price 1s. "Suggestions to Circle Leaders." 2d. each.

This is a text book, intended primarily for the use of Mission Study Circles in the Anglican Church, but it deserves to be widely read. An interesting survey of the country and the growth of the modern nation in the Dominion introduces the problem of the religious responsibility which rests upon the Anglican Church. Neglectful in the early days of the colony of the religious welfare of the settlers, she has been out-distanced by the Presbyterian and Methodist bodies, and it is urgent that she be more active, not out of denominational rivalry, but that she may care for her own members, share in the great task of evangelising the rising generation, and keep the immigrant population in the faith of Christianity. Anglican readers will be interested in the references to the history of their branch of the Church in Canada, and all who study the book must hope its appeal will meet with a wide response. It focusses a tremendous spiritual need. "Now that 8,000 people are pouring into the country every week, are we going to let it become heathen? Do you say that is too strong a word? Is this so, when in some parts you can gather together thirteen children of English or Canadian-born parents, and find seven of those thirteen have never seen anyone kneel in prayer . . . when in settlement after settlement people may live for years with no chance of Sacrament or worship?"—E. I. M. B.

Adèle Kamm. Par PAUL SEIPPEL. Editeur Fischbacher, 33, rue de Seine, Paris.

Cette vie admirable d'une jeune fille presque moribonde pendant sept ans et cependant vivant d'une vie ardente et rayonnante, est la plus belle des prédications. Elle fera du bien à tous ceux qui ont souffert moralement ou physiquement. Elle jette un jour apaisant sur le problème angoissant de la souffrance.

Adèle Kamm est la fondatrice de l'Union entre malades appelée "les Coccinelles."—M. B.

Aux Ecoutes de la France qui vient. Par GASTON RIOU. Editeur Grasset, Paris, 61, rue des Saints-Pères.

Nous recommandons chaudement ce livre à tous ceux qu'intéressent l'orientation de la jeunesse l'intellectuelle contemporaine en France. M. Riou, que ce livre met en tête des jeunes écrivains de notre temps, propose à la jeunesse actuelle de poursuivre l'idéal du "Jeune France," idéal très élevé où un amour ardent pour la patrie ne voit l'épanouissement des hautes destinées de celle-ci que dans l'acceptation du Christianisme de l'Evangile comme règle de vie, comme inspirateur.—M. B.

Ireland's Hope: a Call to Service. Published by The Irish Intercollegiate Christian Union. Student Christian Movement, 93, Chancery Lane, London, W.C. 1913. Price 1s. 6d. net.

Those who read the foregoing book dealing with the present religious situation among the younger generation in France, will be interested to study the contemporary situation in Ireland as outlined in this record of a Conference of Irish students of many denominations held at Belfast, January 2nd to 7th, 1913. The two books are different in form, and yet they both voice new ideals from countries largely Roman Catholic, which merit careful comparison and inspire wonderful hope for the future.

The Belfast Conference was the first on record in which Irish students, as Irishmen and Christian Irishmen, have attempted a comprehensive study of the conditions of their own land. It met in a time of political strain and stress, when Home Rule was the burning question of the hour throughout the

country, but religion, not politics, was the determined aim of the leaders. Among the several social problems which were treated were Capital and Labour, Emigration, Intemperance and Pauperism, while strong appeals were made on the subject of political suspicion, religious intolerance and the missionary obligation of Irishmen to-day as followers of St. Columba and the other missionary heroes of ancient Ireland. The whole report shows how it is possible to harness a great wave of Nationalist feeling and to Christianise thought upon many current topics of discussion.

The various addresses contribute much valuable information not easily obtained elsewhere about social conditions in Ireland and her religious history. In fact, the contents of the report are arranged to serve as a text-book for consecutive study, and should thus promote the purpose of the Conference far beyond the actual circles represented at it. We heartily commend its perusal.—E. I. M. B.

Experiments in Industrial Organization. By E. CADBURY. Longmans, Green & Co. London. 1912. 5s. net.

Everyone has heard of Bournville and the model works of Messrs. Cadbury Bros. This book will be welcomed as a clear and detailed description of the methods used by the firm in building up this great social organism. It is not only a statement of facts but also an exposition of principles. The impression left after perusal is that this carefully-planned system should result in a race of workpeople healthy, prosperous, and moral. If this, indeed, is the result, should not all social reformers advocate the foundation of such institutions as one method of solving the great industrial problem?

What has been the experience of other countries? In Germany the sense of responsibility towards the employed has been much more developed than in England. Welfare institutions are common. The one founded at Nevigès, near Elberfeld, by the firm of D. Peters & Co., manufacturers of alpaca, worsted and silk goods, may be taken as an example. The "Welfare Fund" was started in 1896, and is controlled by a general assembly of workers and officials, and a council of elders. It includes sick, pension and house-purchase funds, saving banks, a laundry, baths, and a library. The firm pays good wages, and the hours of work have been gradually reduced. It is a genuine instance of the sympathetic treatment of the employed by their employers. In the United States there are similar settlements at Pelzer, Hopedale, and Ludlow.

The value of benevolent institutions such as these have, therefore, been tested in different countries and under different conditions. How far do they present a solution to the labour question? To quote from Shadwell's "Industrial Efficiency," Vol. II., chapter x.: "The whole tendency of the times is against it. The passing of industrial undertakings into the hands of corporations and companies, . . . the growth of large urban communities, the organization of labour, its growing power and independence, the recognition of the principle of equal representation in fixing industrial conditions, their regulation by law, universal education, and the general democratisation of society, all these are fatal to the patriarchal order of things. What labour demands in a modern community is not favours but justice; not gifts, but a fair share of the takings, with the means and the opportunity to provide its own institutions."

The above is a strong statement; and should lead to the study of the facts themselves to see how far the criticisms are justified. While it may state the case from the point of view of the employed, without doubt the fountain of the employers' benevolence will tend to run dry as labour legislation multiplies and State intervention takes the place of private action.—A. E. M. M.

The Education of the Women of India. By MINNA G. COWAN, M.A. Published by Oliphant, Anderson & Ferrier. Edinburgh and London. Price 3s. 6d. net.

The object of this volume is "to give an accurate description of the conditions of girls' education [in India], and of the three contributing factors —the Government, the missionary, and spontaneous Indian effort." The first chapter gives a brief historical survey of early Vedic times, when "women apparently enjoyed an equal status with men." and explains more fully the three modern periods—1821-1854, the time of small attempts, mainly on the part of missionaries; 1854-1884, the beginnings of Government education for girls, and the rapid increase of missionary effort; and 1884 to the present day, when the Government has urged that girls' schools should receive "special encouragement and liberality." In the following chapters Miss Cowan gives a most interesting survey of schools, many of which she personally visited, in Burma, Eastern Bengal and Assam, Bengal, United Provinces and Punjab, some Native States, and Bombay. In these various provinces the methods vary, as does also the relative importance of the three types of schools. For instance, in Burma, where "the absence of *parda* permits girls to study unhindered in boys' schools throughout all stages," the missionary effort overwhelmingly predominates; whereas in Bombay, the home of the Parsi community, and the centre of much of the Hindu Reform Movement, "mission education . . . does *not* hold the same influence as in the other provinces." Of special interest are the descriptions of some of the schools carried on by spontaneous Indian effort, such as the school at Calcutta, founded by Her Holiness Mataji Maharani Tapaswini, where the lives of the girls "are modelled after the ideal Hindu female characters of old." A most instructive chapter discusses this question of university education, and shows that, although still in its infancy, the movement for the higher education of women is making considerable progress.

In surveying the situation as a whole, Miss Cowan mentions the following special problems: "The extension of primary education; the retaining of pupils in the higher stages; the nationalising of the curriculum; the supply of teachers; and, finally, the place of the religious element in education." In dealing with this latter most difficult point in a separate chapter, she shows how very widespread is the demand for religious teaching in some form or other, and, while specially emphasising the great value of mission schools, she pleads for "the Christianising of every factor in the education of women in India," and particularly for a very large increase in the numbers of Christian women teachers for both mission and Government schools.—J. M.

Until the Shadows Flee Away. By A. D. Published by The Church of England Zenana Missionary Society, 27, Chancery Lane, London, W.C. Price 4s. 6d. net.

Like the above-mentioned book, this deals with work for the raising of India's womanhood, but unlike it, this deals with many different forms of work all regarded from the missionary standpoint. Part I., "Outlines and Impressions," gives much useful and interesting information about the peoples of India, with a sketch of their various religions and their economic and social condition; while one pathetic chapter tells of their folk-lore, including superstitions, marriage customs, omens, portents, charms and "snake-lore." A quaint little Indian fable, and a summary of the history of the Church of England Zenana Missionary Society, complete the first part, and give a vivid setting for the detailed account of the Society's work which comprises Part II. Here are given, often in the words of the missionaries themselves, descriptions of the work in towns and villages throughout India, including the very North-west Borderland, Sindh, the Punjab, the Plain of the Ganges, the Central Provinces, and South India from the Telegu Country to the very South and

across to Ceylon. The kinds of missionary work described vary greatly. Many a story from North and South shows the splendid work being done in Mission hospital and village dispensary; while from the educational standpoint, we find descriptions not only of village primary schools, but of some excellent boarding schools at Kandy and elsewhere, Normal schools, such as that at Krishnagar with forty scholars, and a great deal of individual teaching in Zenanas. Of very special interest is the work in some of the Homes and Institutions, as, for example, the industrial work at Baranagar, where carpet weaving, embroidery, and the making of jams and chutneys are taught, and the School for Deaf and Dumb at Palamcottah. The whole book is full of interest, the stories often having a truly Eastern touch and the good illustrations add much to its vividness. Incidentally we get a glimpse of the real heroism of the women who went forth as pioneers of this work some thirty years ago. Here is one such glimpse: "On Monday (1882) we went to a village (near Jandiala). I can remember nothing else but the dusty road, the dusty village, and the noisy people; they would have none of us, and we left the place under a shower of stones." Then the sequel: "Jandiala, the hard and difficult, is now a centre of hopeful Christian work, its light spreading in all directions to the villages around."—J. M.

The Social Policy of Bismarck. By A. Ashley, M.A. Published by Longmans, Green & Co. London. 1912. Price 2s. net.

This pamphlet will be of special interest to English people, by reason of its clear statement of the principles and working of the German Insurance Acts. In this great department of social reform, Germany, in the person of Bismarck, led the way. The three great Acts were against sickness (1883), accidents (1884), old age and invalidity (1888). As yet there is no provision for unemployment. One difficulty in the way of arriving at a clear idea of the German system arises from the option given to communes to extend the Acts to certain classes within its borders or not. In the main principles the Acts are national and compulsory; in practical working they are, to a certain extent, local and optional. This is not altogether a disadvantage, and arises from the historical development of Germany.

Insurance against sickness was the first form of disability to be dealt with. The entire contributions are paid by the master and men (one-third by the former and two-thirds by the latter). The Act does not embrace so many classes as the Insurance Act recently passed in England, nor are the benefits so large. They include sick pay (which is usually half wages) for 13 weeks, with medical care and medicine. The funds into which the contributions are paid are varied, the chief point to be noticed being the extremely disadvantageous terms upon which the German friendly secieties work as compared to the power given them in England. The Accident Insurance Bill corresponds to the British Workmen's Compensation Act (1906); but the German measure compels the masters to insure all their men against accident, though the expense does not fall upon them until the 13 weeks of sickness has run out.

With regard to the Old Age Pension, a great difference is that it is contributory in Germany. From the age of 16 payments become due, and must be paid for 30 years of 47 weeks before a pension can be claimed. As in England, it becomes payable at 70, but the amount is small. There are four grades of payment, the lowest being slightly over 2s., and the highest slightly over 4s. weekly, as against the 5s. given in England. But a great advantage is that, if a man dies before his pension is due, half his contributions are paid to his widow and children under 15 years of age. The proportion paid by the employer and employed is one-half, while the Government provides 50 marks yearly for each pensioner.

Invalidity benefits may be claimed after payment has been made for five years, and vary in amount according to the extent of the contributions.

These are, in brief, the main provisions of these great Acts. The chief proof of their value is that in 1911 the Insurance Consolidation Act was passed at the request of a large body of citizens, who wished to be included in the previous measures.

It would interest English readers at the present time to know more of the terms on which the doctors have consented to work under the Act; also whether there is any special provision for tuberculosis; but the pamphlet is, on the whole, exhaustive, and repays careful study.—A. E. M. M.

A Short History of Germany to the Present Day. By A. W. HOLLAND. Price 6d. net. Issued by the British-German Friendship Society, 16a, John Street, Adelphi, London, W.C.

The method by which history should be written is often a subject which comes up for discussion. Few can write an entirely impartial and dispassionate record of facts; if not shown in other ways, bias exists in the selection of various events, and the degree of emphasis laid upon them. This short history of Germany is written with the frank desire to bring out all the points of contact and friendship between England and Germany, and if at times the author slightly loses a sense of historical proportion, there is much in favour of a popular book written with this object.

The second half of the book is unquestionably the most interesting, and contains an excellent statement of the present German Constitution. The book is cheap, printed in good type on good paper, and can be thoroughly recommended to those who wish a more accurate and sympathetic knowledge of the outlines of German history.—A. E. M. M.

Bible Types of Modern Women. By Rev. W. MACKINTOSH MACKAY, B.D. Published by Hodder & Stoughton, London. 1912. Price 4s. 6d. net.

Biblische Frauenbilder: I. Aus dem Alten Testament; II. Aus dem Neuen Testament. Von Pastor G. W. ULRICH-KERWER. Verlag von C. Bertelmann, Gütersloh. 1910. 3 Mark.

Women of Ancient Israel. By CHARLOTTE H. ADAMS. Published by The National Board, Young Women's Christian Association, 600, Lexington Avenue, New York. Price 25 cents.

These books furnish interesting material for series of studies on women characters in the Bible, such as have been so often found fruitful in Association work. Miss Adams has compiled her book actually for Association leaders, and her intimate knowledge of the difficulties and possibilities of Bible-class teaching always render her writing helpful. She aims at careful instruction of Biblical narrative rather than the treatment of present-day problems. The other books above-mentioned make constant reference to the practical questions of everyday life. Pastor Ulrich-Kerwer may seem to be somewhat discursive, but his books give much kindly counsel, and the form of his studies may even be more useful to many Association workers among less educated girls than a more systematic method. "Bible Types of Modern Women" we have found to combine many qualities. Evidently the studies were originally addressed as sermons to busy workers in the author's own city, Glasgow, and elsewhere. They touch upon many actual problems, and give many ideals under such titles as "The Woman of Public Spirit," "The Frivolous Girl," "The Woman of Quiet," "The Society Woman," "The Ideal Minister's Wife," etc. Those who have used Dr. George Matheson's "Representative Women of the Bible" will find something of the same shrewd wisdom in these pages, applied more practically to actual conditions of our modern life. Like Dr. Matheson, Mr. Mackay makes each study self-contained and intends it to convey some particular lesson.—E. I. M. B.

General Booth. By GEORGE S. RAILTON, his First Commissioner. Published by Hodder & Stoughton, London. 1912. Price 2s. 6d. net.

In this memoir, which is a comparatively short sketch of the General's career, written by one intimately associated with him, there is conveyed a very vivid picture of that forceful and devoted personality. His early life, his first efforts in evangelistic work, his association with, and then his severance from, the Wesleyan body, and finally the inception and growth of the astonishing organisation of which he and his wife were the creators, all are described with the simplicity and *verve* which make the book very attractive. There is also noticeable a certain breadth and detachment which, while not in any degree detracting from the whole-hearted enthusiasm with which the book is written, makes it the more readable to the general public.

The narrative is, centrally, that of the General's life, but bound up with it there are chapters on the social work of the Army, and on its development in America, Australasia, India, Japan, South Africa, Holland and Scandinavia. Much material is taken from the General's letters and diaries when travelling in these countries, and these throw light on the character of the various peoples with whom he had to deal, as well as on the working of his own mind, and the valiant determination of his indomitable will.

Though the new General, in his preface, indicates that a fuller memoir is to be expected in course of time, anyone who reads the present book may be sure of acquiring a considerable amount of information on the work of one who made a unique attack upon the ills of humanity, spiritual and physical, and of seeing the whole in a unity which cannot but prove an inspiration.—E. S. S.

BOOKS RECEIVED.

(This notice does not preclude a review in a subsequent issue.)

Environment and Efficiency. A Study in the Records of Industrial Schools and Orphanages. By MARY H. THOMSON. Published by Longmans, Green & Co. London. 1912. Price 2s. net.

The Public Feeding of School Children. By PHYLLIS D. WINDER. Published by Longmans, Green & Co. London. 1913. Price 2s. net.

Frances Willard: Her Life and Work. By RAY STRACHEY. With an Introduction by Lady Henry Somerset. Published by T. Fisher Unwin. London. 1912. Price 5s. net.

The Social Message of Jesus. By Professor EDWARD S. PARSONS. Published by the National Board of the Young Women's Christian Association, 600, Lexington Avenue, New York. Second edition. 1912. Price 25 cents.

Association and General News.

LES UNIONS CHRÉTIENNES DE JEUNES FILLES DU GROUPE DE LA SEINE.—Le Groupe de la Seine (Paris, sa banlieue, et quelques départements voisins) compte 59 Unions, divisées en cinq Sections. Toutes les présidentes de ces Unions forment un Comité qui dirige l'œuvre dans son ensemble et se préoccupe de son développement spirituel, moral, et social. Le Bureau du Groupe est ainsi composé :—

Présidente.—Mademoiselle Bruneton.
Vice-Présidente.—Mademoiselle Appia.
Vice-Présidentes des Sections.—Mademoiselle R. Monod, Madame E. Monod, Madame Goguel, Mademoiselle Jacob, Mademoiselle Becker (Secrétaire du Comité National), Madame Brunet, Madame Pinhède.
Secrétaire.—Mademoiselle Silhol. *Tresorière.*—Madame Brunet.
Membres honoraires.—Mademoiselle Morin (Présidente du Comité National). Miss Johnstone.
Membres.—Madame Davaine (Présidente des Amies de la Jeune Fille), Madame Lods, Madame Carr (Secrétaire de l'Etoile Blanche), Mademoiselle Savary (Membre Actif du Comité National), Mesdemoiselles de Seynes, Jackson, Raizon, Flach.

ACTIVITÉ RELIGIEUSE.—Les Unions Chrétiennes de Jeunes Filles du Groupe de la Seine groupent les Jeunes Filles qui, désireuses de servir et glorifier Dieu, regardant Jésus-Christ, fils de Dieu, comme leur unique Sauveur, selon les Saintes Ecritures, veulent être ses disciples, et travailler ensemble à étendre son Règne par la puissance du Saint-Esprit. Nos Unions Chrétiennes sont basées sur *l'étude de la Bible.* Une fois par an le Groupe de la Seine rassemble environ 400 jeunes filles pour une *réunion d'appel et de prières* où se font entendre des voix autorisées, et qui donne une nouvelle ardeur à notre jeunesse.

EVANGÉLISATION.—Les Unions poursuivent une œuvre d'évangélisation des jeunes filles par les jeunes filles. De nombreuses ventes et collectes sont faites par les unionistes au profit des missions. Elles se chargent, de plus, de l'entretien de plusieurs petites pupilles malgaches dans les familles missionnaires de la grande île.

Chaque Union collabore dans la mesure de ses forces à la vie de son Eglise, en fournissant des monitrices aux écoles du Jeudi et du Dimanche, en visitant les malades, etc.

ACTIVITÉ SOCIALE.—L'initiative du *Foyer de l'Ouvrière* a été prise par quelques jeunes filles membres des Unions de Paris, aidées des Unions de province, ce qui a amené la création du Groupe de la Seine. Depuis, 4 autres Foyers de l'Ouvrière ont été ouverts ; et ce Groupe a fondé les *Foyers de la Jeune Fille*, qui offrent une famille aux jeunes ouvrières et employées isolées à Paris. Par le moyen de ces œuvres sœurs les Unions ont pu poursuivre leur œuvre d'évangélisation parmi un monde de jeunes parisiennes qui lui serait autrement resté fermé.

Le Groupe de la Seine possède depuis six ans une *Maison de vacances* au bord de la mer. L'été dernier cette maison a pu recevoir 60 jeunes filles pour 1,300 journées de présence. Le prix de pension et de 1.50 par jour, et les frais supplémentaires de la Maison sont couverts par les dons de quelques amies et des unionistes elles-mêmes. Les unionistes rapportent de leurs séjours de vacances un égal bienfait spirituel et physique.

La *Femme prévoyante* assure les unionistes pour la vieillesse. La *Caisse dotale* leur constitue un dot pour le mariage. *L'œuvre du Trousseau* les aide à confectionner elles-mêmes à peu de frais leur trousseau en vue du mariage.

Les *Syndicats chrétiens du Travail féminine* créés depuis un an cherchent à élever le niveau de la moralité des ateliers et bureaux, et à rapprocher les ouvrières et employées sérieuses des patrons et patronnes justes et consciencieux. Les Syndicats sont fondés sous les auspices du Groupe de la Seine, et soutenus par des femmes chrétiennes de la bourgeoisie.

Le Groupe de la Seine vient d'étudier une adaptation aux cadettes unionistes de l'organisation des Guides Girls anglaises, sous le nom de *Pionnières*. Plusieurs sections de Pionnières fonctionnent déjà encourageant leurs membres aux courses en plein air, aux exercises physiques, aux travaux pratiques, tels que cuisine, soins aux malades, etc.

Des *bibliothèques circulantes* offertes par le Comité National circulent parm les Unions, leur offrant pour 1.50, l'usage de 20 volumes pendant 3 mois.

Enfin, les Unions du Groupe de la Seine possèdent un *Bulletin*, qui paraît 5 fois par an, et établit un lien entre ses membres en les mettant au courant de la marche de l'œuvre.

ACTIVITÉ MORALE.—L'*Etoile Blanche* compte plusieurs sections dans la Groupe de la Seine, où elle poursuit sa lutte contre l'immoralité. Il en est de même pour les *Sociétés Antialcooliques* qui enrolent les unionistes dans la lutte contre l'alcool.

L'Union chrétienne de jeunes filles, *22, rue de Naples*, est une des Unions les plus nombreuses parmi les 59 qui composent le Groupe de la Seine. La Vice-Président du Comité du 22, rue de Naples, est Mademoiselle Fuchs. Un article a paru dans le dernier numéro du "QUARTERLY" sur la Maison que vient de fonder cette Union, et l'œuvre qu'elle poursuit.

L'Union Chrétienne Anglo-Américaine (British-American Young Women's Christian Association of Paris) affiliée au Groupe de la Seine, compte plus de 1,000 membres de 20 nationalités, dont 200 sont Françaises, et comprend 3 branches :—

Le "City Department" qui s'occupe de toutes les jeunes filles (20 rue Godot de Mauroi), siège de l'Union et où se trouve le Restaurant ;

Le "Home" (5 rue de Turin) ;

Le "Student Hostel," 93, boulevard S. Michel, foyer pour les étudiantes anglaises et américaines et siège d'une Association dont peuvent faire partie les étudiantes de toutes nationalités. Nous ne pouvons assez dire quels liens d'amitié nous unissent à nos amies anglaises et américaines et nous sommes heureuses de compter Miss Richardson, Secrétaire exécutive de l'Union anglo-américaine, parmi les membres du Comité national français. Les jeunes filles anglaises et américaines venant à Paris peuvent toujours s'adresser à l'Union : British-American Young Women's Christian Association, 20, rue Godot de Mauroi, Paris.

Mlle. Sarah Monod.—On December 13th, 1912, the women social workers of France lost one of their great leaders, in the death of Mlle. Sarah Monod, of Paris. Many notices of her long career of service on behalf of her sisters appeared in the public press, and we have pleasure in quoting the following from *La Femme* with regard to this wonderful personality :—

"Elle naquit, dit Mme. Siegfried, en 1836, le 24 juin, à Lyon, où son père, le célèbre orateur protestant, était pasteur. Appelé ensuite à la chaire de l'Oratoire, M. Adolphe Monod vint habiter Paris avec sa famille et, à partir de ce moment, Mlle. Monod ne quitta plus Paris où elle fit ses études.

"C'est là que la guerre de 1870 la trouve. Alors en face des désastres subis par la patrie, Mlle. Monod, qui n'avait jamais quitté sa famille, n'hésite pas un instant : elle s'engage à titre d'infirmière dans l'ambulance chrétienne d'abord, puis ensuite dans celle de secours aux blessés. Avec son ambulance elle se rend à Dancourt, Pouilly-sur-Meuse et Beaumont, mais doit, après la bataille de Forbach, quitter ce poste.

"Ne pouvant traverser le corps d'armée ennemi, elle va dans le grand duché du Luxembourg, oú, sans nouvelles des siens, elle prend le parti de

retourner à Sedan d'où elle repart pour Londres, revient en France, rapportant plus de 30,000 francs pour les soldats blessés, reprend immédiatement du service dans les ambulances, fait la campagne de la Loire et soigne les victimes de la guerre à Tours, Vendôme et Caen.

"Enfin la paix est signée. Mlle. Monod est aussitôt après nommée co-directrice à l'Institut des Diaconesses de Reuilly. Là, pendant la Commune, elle apporte indifféremment le secours de sa bonté à ceux que menacent la furie populaire ou la force répressive.

"Pendant 30 ans elle reste à ce poste, prenant une part active à tout mouvement ascendant en faveur de la femme. En 1890, elle fonde la conférence de Versailles avec Mmes. Bogelot, Henri Mallet, Fisch et Jules Siegfried et la présida jusqu'à sa mort avec un respect des opinions de tous et un entrain affectueux qui lui gagna tous les cœurs.

"En 1889, Mlle. Monod fait partie du comité d'organisation du congrès officiel des œuvres et institutions féminines, présidé par Jules Simon et organisé par Mme. Bogelot et Emilie de Morsier; en 1900, elle fait partie du second Congrès officiel féministe, et en 1904, elle est nommée présidente du Conseil des Femmes Françaises. Depuis ce moment jusqu'à sa fin, Mlle. Monod ne resta étrangère à rien de ce qui se fit pour l'amélioration du sort de la femme.

"Son nom restera dans l'histoire du féminisme français contemporain. Elle y laissera sa note dont voudront s'imprégner toutes celles qui ont à cœur cette cause toute de justice, de dignité et de solidarité. Ce féminisme qu'elle a défini 'digne sans raideur, tenace sans outrecuidance, persévérant sans âpreté, chaleureux sans passion,' il a été pratiqué par elle sans cesse, parce qu'il est l'essence même d'un noble caractère et d'un grand cœur.

"Mlle. Sarah Monod était la dernière survivante de ces vingt-deux femmes de cœur, appartenant à sept nationalités différentes qui, réunies à Genève en septembre, 1877, fondèrent cette société de protection dont les ramifications s'étendent maintenant sur le monde entier. Mme. Joséphine Butler, qui avait provoqué la réunion du premier Congrès de la Fédération britannique, continentale et générale contre la Traite des Blanches avait parlé avec une noble ardeur et une grande conviction des dangers que courent les jeunes filles appelées à s'expatrier. Mme. Aimé Humbert, de Neuchâtel, n'eut pas de peine ensuite à faire partager à une groupe de dames qui avaient assisté à cette importante manifestation, son désir de fonder une société ayant pour but de protéger toutes les jeunes filles isolées. Mlle. Sarah Monod, depuis ce jour, ne cessa pas un instant de prendre une part active à tous les travaux des *Amies de la jeune fille*, soit au Comité de Paris, où ses sages conseils étaient réclamés et suivis avec déférence, soit aux réunions du Conseil international à Neuchâtel où, malgré la fatigue de l'âge, elle s'est encore rendue en juin, 1911, ou bien aux Conférences nationales françaises et aux Conférences internationales, qui ont lieu en Suisse.

"Sa ponctualité parfaite, l'attention qu'elle prêtait à la discussion de toutes les questions, la sagesse avec laquelle elle savait les résoudre et sa grande bienveillance qui lui gagnait tous les cœurs resteront pour toutes celles qui l'ont vue à l'œuvre un exemple et un sujet de gratitude et d'admiration."

GERMANY.—The first Young Women's Christian Association **Camp for Girls of Leisure** in Germany was held at Tambach in Thüringen at the end of January, and was attended by 130 girls and proved a real success. A deep spiritual impression was made, and there were very lively discussions upon the various subjects treated by the company officers and other leaders. The splendid winter weather encouraged tobogganning and ski-ing between the meetings, and a tour in sleighs by moonlight was another feature of the camp, which all the delegates earnestly desired to be repeated another year.

HOLLAND.—A National Exhibition is to be held at Amsterdam from May to October, 1913, under the name "Woman, 1813—1913," to show the evolution of the social and intellectual position of woman in Holland since she regained her independence and self-government. One part of the Exhibition will be held in an old house on the banks of the Amstel, surrounded by a garden in the style of 1813, and will show a middle-class home with all its accessories as well as the accomplishments of the women of that period, their special work among the poor and as guardians of almshouses, orphanages, etc. Home industries of 1813 will be shown by seamstresses and women diamond workers and even women workers of treadmills. The Exhibition of 1913 will be much more extensive and show how woman's field of work has grown and how much of her work in her house has been taken away by all the new inventions of machinery; how the State intervenes by legislation in family life and the life of women workers, and how, in consequence, women ask the same political rights as men. One room will be set apart for Woman's Suffrage, while a Colonial Department will show women in European society among the natives and as missionaries. During the month of May the Exhibition will receive a visit from the International Council of Women under the presidency of Lady Aberdeen, and a number of men and women of note have promised to lecture on many subjects of social, literary, religious and scientific importance. The cinematograph will illustrate many fields of work not otherwise shown in the Exhibition.

ITALY.—Five flourishing Summer Homes have been established by the Young Women's Christian Association of Italy.

The Young Women's Christian Association Châlet at Angrogna was opened in 1903, and offers for a small sum, reduced to L. 1,25 per day, a modest pension in a beautiful position, 800 metres above the level of the sea. It is specially frequented by young employées, dressmakers, milliners, and work-girls who, in this pure air, in the sweet quiet and peacefulness, recover the health and strength necessary to enable them to resume their daily work with energy and courage. The Young Women's Christian Association Châlet was opened with ten beds, and during the first year fourteen members lived there for a total of 480 days of residence. In 1911 the number of young people who took advantge of the Châlet rose to sixty, and the days of residence to 1365. The Committee of Direction of the Foyer have also found it possible to collect a small fund to help the poorer girls who cannot pay the full pension rates. The Châlet is excellently directed by Signorina M. Costabel.

For young women in Lombardy the Alpine house in Ama was started, and is dependent on the Committee of the Young Women's Christian Association of Bergamo. The Colony receives Evangelical and Roman Catholic girls without distinction of creed, belonging to all classes of society and to any profession. Amongst servants and employées we find ironers, dressmakers, milliners, typists, telephonists and shop-girls. Students, teachers and other young ladies are not wanting. Since 1905, 306 young girls have made a sojourn there from eight days to two months, and they found much advantage both physical and moral. The Alpine Colony began with eight beds, and in the first summer there were nineteen young girls with 542 days of residence; the number gradually increased until, in 1911, there were eighteen beds, fifty-six living in the house, and 1699 days of residence. In all the young visitors a sensible increase, and sometimes an extraordinary difference in weight was noticed. The Committee for scrofulous cases in Bergamo has sent to this Alpine Colony in the last seven years seventy-four young women, for whom it has paid a modest pension. The girls pay from ten to thirty-five Lire a month, a few pay more, many were received gratuitously. The pension payments covered about one-third of the expenses, the other two-thirds were provided by special collections and two sales by the Young Women's Christian Association. We

can truly say that the Alpine Colony is a great blessing to many young women and the Committee that directs it with so much loving self-sacrifice—especially Signorina Maria Frizzoni, the soul of the institution—may certainly feel greatly encouraged.

We may say the same of the Summer House of the Young Women's Christian Association of Genoa at Campomorone that has developed in a most delightful way in the four years of its existence. It opened in 1908 with twelve beds, twenty-four visitors during the summer, and 797 days of residence. In 1911 there were twenty-six beds, fifty-one visitors and 1898 days of residence. It is proposed to add a wing to the house so as to be able to receive thirty girls at a time. This Summer House will then be the largest that we have. In addition to the members of the Young Women's Christian Association of Genoa, who take advantage of the Summer House of Campomorone, are the young Roman Catholics of the "Ricreatorio Jolanda" and of the "Solidarietà femminile" of Genoa. The House is lovingly superintended by an Italian Deaconess.

The Tuscan Holiday Home at Castel Cireglio works on the same lines, and was founded by Signorina Fontanieu of Florence and superintended by her. It was opened in 1907, and has now 10 rooms with 24 beds. In 1907 there were 27 young women with 1,105 days of residence, the number gradually increased until in 1911 there were 58 inmates and 2,113 days of residence. These figures speak eloquently of the efficiency of the work. At Cireglio the young girls pay about the half, and three or four are received gratuitously. The house is kept up by the help of a few gifts, and the proceeds of an entertainment. All these houses are open from the 1st of July to the 30th of September.

The Young Women's Christian Association of Naples has also its Summer Home at the sea-side, and notwithstanding many difficulties, and the unfavourable condition of public health in Naples in 1911, the house was re-opened at Bacoli, where about 30 young women were received with great benefit both physically and morally under the kind superintendence of the dear Directress.

By God's help we hope that other Young Women's Christian Associations will be enabled to open other Holiday Homes, so useful and beneficial to our young girls.

Besides the work of which we have spoken, and which God has so greatly blessed, the Young Women's Christian Association has taken up other social work which will develop much more in years to come, *i.e.*, restaurants and tea-rooms for ladies and young girls, information bureaux for the young members where they will find useful addresses, advice and help; other similar organisations will develop from time to time, and will prove more and more that the moving spirit in our Association is that of Christian love and kindness.—MATILDE MUSTON.

GREAT BRITAIN. — The Brtish National Council of the Young Women's Christian Association is inaugurating a Religious Activities' Department by a week of study for secretaries and workers to be held April 23rd–May 2nd. Three "quiet days" at Frinton-on-Sea, in Essex, will open the week, and then four days will be spent at the National Headquarters in London in Bible study and the discussion of methods best adapted to reaching the modern girl. The Rev. Richard Roberts and the Rev. F. L. Adam, D.D., will give four lectures respectively on "The Crisis of Christianity" and "The Message of the Bible for Daily Life."

THE BALKAN STATES.—As we go to press it would seem, thank God, that peace is at last in sight between Turkey and the Balkan States, but how disintegrating has been the effect of this terrible winter of war upon

religious work of all kinds may be gathered from the following letter addressed recently to the World's Young Men's Christian Association Committee:—

"Our Associations being groups of young men, they are nearly reduced to non-existence, and it is almost impossible, notwithstanding my efforts, to keep up a regular correspondence with the presidents and secretaries scattered in all corners of the Balkan Peninsular. From the Association at X. fourteen members have gone to the field of battle, three as volunteers; one has returned with six wounds and has lost his two brothers in the same battle; another, son of a very poor family, has died with cholera. We are without news of eight members. We have four members (young women) who have given in their names as hospital nurses. There are several members of our Association in Macedonia who have been massacred, and some Association families have lost even half of their members.

"A Pastor has written to me: 'Our Church is left without men. All our meetings, even our Sunday services, begin and end with prayers and sobs. It is with difficulty that we succeed in providing for the need of all the poor and abandoned families.' I have just been informed that a woman with her four children, whose father has gone to the war, have been several days without nourishment and without combustibles. Unfortunately it is not the only case.

"And what will it be after the war, when one knows the names and the number of the dead and the wounded, of which no list is being published; when the resources and the strength of our small nation are exhausted and work and business cannot be recommenced? Oh, what a scourge war is! One must see it at close quarters to get an adequate impression of the misery and sufferings which it involves. Ah, God grant that fighting may cease throughout the whole earth!"

Help for the Sick and Wounded through the Young Women's Christian Association.—All through the past months Miss Grace Saunders, the Special Worker in Bulgaria under the World's Young Women's Christian Association Committee, has been quite unable to continue her work among women students. She has, however, remained in Bulgaria, giving herself with the utmost self-sacrifice and devotion to the nursing of the soldiers at Kirk Kilisse, together with some members of the Women Student Christian Association of Sofia. By the generosity of the World's Young Women's Christian Association Committee several large consignments of hospital wants and warm clothing have been sent to Miss Saunders for use among her patients, and most pathetic have been the tokens of gratitude she has received.

PORTUGAL.—Miss Spencer, la Secrétaire Générale de l'Alliance Universelle, nous écrit:—

"Je viens de rentrer du Portugal, où j'ai passé environ trois semaines à visiter nos Unions Chrétiennes de Jeunes Filles.

"Depuis ma dernière visite d'il y a sept ans un grand changement s'est produit. La révolution n'a pas seulement bouleversé le gouvernement, mais aussi le sentiment publique. Pour les œuvres évangéliques elle a augmenté les obstacles et les difficultés, mais en même temps elle a ouvert de nouvelles portes du service du Seigneur. Ce sont surtout les Unions Chrétiennes de Jeunes Gens et Jeunes Filles qui doivent travailler avec ardeur et grand espoir, parceque Dieu leur a donné une occasion unique de Le glorifier et de faire connaître Son grand amour. C'est pourquoi je suis heureuse d'avoir l'occasion de raconter quelques détails sur cette visite pleine d'intérêt que j'ai pu faire au Portugal.

"J'ai commencé mon voyage par Oporto, où nous avons eu une séance du comité national et fait quelques projets pour ma visite. D'Oporto, Miss Cassels et moi nous sommes allées à Figuiera do Foz, où se trouve une petite union de neuf membres. Les difficultés y sont très grandes, mais

heureusement nous y avons une bande d'unionistes fidèles. Le soir de notre arrivée nous avions une réunion assez nombreuse dans la salle d'évangélisation, où nous avons fait la connaissance de plusieurs des membres et essayé de les encourager.

"De Figuiera nous sommes allées à Lisbonne, où nous avons passé à peu près une semaine. Il y avait des réunions pour les jeunes filles et des séances des dames du comité. Notre union a loué deux ou trois chambres dans un quartier central de la ville, et c'est là qu'a lieu chaque semaine une réunion des membres; mais j'espère que sous peu il y en aura beaucoup plus fréquemment, pour attirer toujours plus les jeunes filles. Il y a tant à faire pour elles dans cette grande ville; elles sont exposées à des dangers et des difficultés sans nombre, et nous devons être leurs amies et leurs sœurs ainées. Mais un grand obstacle à Lisbonne, comme ailleurs du reste, est le manque de personnes capables et dévouées qui pourraient se donner entièrement à l'œuvre. Heureusement notre union possède un comité et des membres dévouées et fidèles qui font tout ce qui est en leur pouvoir.

"Notre visite suivante était à Setubal, une charmante petite ville au bord de la mer. Nous y avons eu une réunion publique dans le temple. La femme du pasteur travaille avec ardeur au développement de notre œuvre, qui lui doit une grande reconnaissance.

"La fin de mon séjour au Portugal s'est passé à Oporto, où se trouve quatre unions comprenant 200 membres. Oporto est aussi le siège de notre Comité National. Nos amies y ont organisé plusieurs réunions, et il y eut aussi une petite conférence des dames et jeunes filles s'intéressant particulièrement à notre œuvre. Nous avons eu à discuter des questions bien importantes à propos des études bibliques, des conférences, des soirées, des cours de gymnastiques et d'autres sujets encore qui nous préoccupent. Je suis très reconnaissante aux chères amies portuguaises pour le bon et chaleureux accueil qu'elles m'ont accordé. Ces jours de travail et de prières au milieu d'elles m'ont procuré beaucoup de joie et je les en remercie de tout cœur. Je sens fortement que Dieu nous a richement bénit pendant cette visite, qu'Il nous a donné Sa grace et l'inspiration de Son Saint Esprit, et je veux Lui rendre la grâce dû à Son grand amour et à Sa miséricorde. Qu'il bénisse nos chères unionistes du Portugal et leur donne force et puissance pour étendre Son Royaume dans cette contrée, où il y a en ce moment tant de besoin et tant d'occasions de Le servir."

THE UNITED STATES.—The fourth Biennial Convention of the Young Women's Christian Association in the United States will be held at Richmond, Virginia, from April 9th to 15th, and it is hoped every Association student, city and country will be represented. Certain recommendations bearing upon the policy of the national work will be presented, and a most comprehensive programme has been prepared. A series of addresses, describing the conditions which the Association has to meet, will be given by Mrs. R. E. Speer on "The Life of Students in America"; Miss Ruth Rouse on "The Life of Women Students in Other Lands"; Miss J. Field on "The Life of Girls in the Country"; and several other speakers, prominent in various kinds of social work, on aspects of city life. Several leading professors and pastors will deliver religious addresses, and also there will be an out-of-door pageant presented one afternoon by Association girls, illustrative of Association ideals and activities. This will be followed by an evening meeting, when Miss Jessie Woodrow Wilson, the daughter of the President-elect of the United States, will speak on what membership in a student association means to a college girl. Miss Wilson graduated from Goucher College, Baltimore, in 1908, and was connected with the Association while in college.

The World's Student Christian Federation.—Another important gathering to be held in the United States this summer is the tenth Biennial

Conference of the World's Student Christian Federation at Lake Mohouk, New York, from June 2nd to 8th. Some 300 delegates from as many as forty different countries are expected, among them representatives of the Student Departments of the Young Women's Christian Association in Japan, China and India, and from present indications this Conference will be the most representative thus far held by the Federation.

The outline of the Conference programme is most interesting, including such topics as "The Presentation of the Gospel to Students in non-Christian, Protestant, and other Christian Countries"; "The Influence of France and its Significance to the Federation"; "The Influence of Germany and its Significance to the Federation"; "The Social Problem and its Call to the Student Movement"; "The Negro Race and the Student Movement"; "How to Present a Missionary Call." We would ask all those interested in the Christian welfare of students to answer the call to prayer on behalf of this meeting which has been issued by Dr. Karl Fries, of Stockholm, and Dr. John R. Mott:—

"In view of the wonderful possibilities of the Conference, the officers of the Federation call upon all who have at heart the spiritual welfare of the students of the world to make this gathering, together with all of its delegates, speakers, and leaders, the object of special intercession. It would be difficult to exaggerate the significance of the Conference to the students of North America who for the first time in sixteen years receive in their midst the representatives of the Christian Student Movements of all other lands, to the students of Latin America who for the first time will be brought into contact with the Federation, to the students of the Negro and North American Indian races who will also for the first time come under its influence, and to the students of the Far East who are to be so largely represented at this the most momentous time in the life of their nations. Let us pray that all that pertains to the Conference may be begun, continued, and ended in reliance upon the Spirit of God."

THE CHAIN OF HOSTELS STRETCHING ACROSS CANADA.—We have pleasure in quoting the following appreciation by Miss Esther Longhurst of the Young Women's Christian Association hostels in Canada, which appeared on February 15th in *The Queen*, one of the foremost women's journals published in London:—

"Too high praise cannot be given to the work of the Young Women's Christian Association in Canada. Were it not for these admirable hostels many a girl would have cause to rue the day she first set foot in that land. I do not want to exaggerate the dangers that face the girl emigrant, but that there are grave dangers for those who come out alone and unprovided with work no one who has studied the emigration question can possibly deny. Girls will venture thousands of miles away from their familiar surroundings provided with little else but an incredible amount of ignorance! They come out, some of them, literally penniless, believing that the moment they step on Canadian soil work is awaiting them. Ask those in Toronto who are doing rescue work, and they will tell you that the English-speaking girls fall victims far more easily than the foreigners. No young woman seeking work should come out to Canada except under the auspices of a recognized emigration society; should she, however, find herself at any time alone or in difficulty, she should make straight for one of the Young Women's Christian Association's hostels, where she is always sure of a welcome and counsel. Every large city in Canada, from Quebec on the east to Victoria on the Pacific, has one of these homes, which offer all the advantages of an hotel with the protection of a home at a very moderate price. At Winnipeg the building, furnishing, bedroom accommodation and food were equal to those at a good woman's club in London; there were an excellent swimming-bath, a fine, well-stocked library,

and a most artistically furnished and lofty sitting-room. At all large railway centres a nurse or an official from the home meets the trains, and is on the look-out for those who come unaccompanied, and again and again they have extricated a girl from danger at the eleventh hour."

AUSTRALASIA.—Miss Helen Barnes, the National Secretary of the Australasian Young Women's Christian Association, has recently sent in a most interesting report of her first year's work, from which we would like to quote the following as showing the earnest spirit and broad outlook of the Association leaders in that part of the world:—"I have been able to spend considerable time in every Association, and not being hurried as I have visited the different local centres, I have been able to meet many different departments, all the committees, the board of directors, as well as the general public and outside organisations. The advertising and the plans in most of the Associations have been admirable. The secretaries have gotten ready for my visit, and they have also prepared the people for my coming. Thus no time has been wasted, and we have been able to go at once into real work. In most of the cities I have been able to thoroughly inform myself regarding the history and present policy of each committee, and then have been able to suggest advanced and improved methods. In nearly every association I have met with the general committee or the board, and have frankly gone over the methods of organisation and the technical ideal for organisation, not only of the board, but of all the sub-committees.

"In all my public addresses given at receptions, public meetings in the Town Hall, or in the Association Buildings, in churches or drawing-rooms, my theme has ever been 'The needs of the girls of the world, and the place the Association should occupy in the life of to-day.' I have endeavoured ever to keep before the people the fact that women being out in the world in artificial relations of life need other women to help them to be preserved and trained socially, spiritually and intellectually. With conviction have I striven to show that the Association is a call of GOD to make a great programme to meet the needs of our modern life, and then to carry out that programme in a complete manner. That the Association demands creators, that it demands scientific construction, that it demands social engineers, in order to accomplish its great purpose, I have tried to put upon the women and the public a feeling of personal responsibility to fit each individual life to be able to be a workman that needeth not to be ashamed. Our Association is unique; unlike most other work and occupations, ours was not at first occupied by men and afterwards open to women. Even the Young Men's Christian Association cannot offer us precedence on which to act. We are women, and we must do our work as women for women. The women whose life we wish to develop and train and preserve are not women warped or vitiated by poverty, but normal women with diversity of interest and possibilities. I have tried to impress our workers with the fact that we must all be broad-minded, absolutely devoted, intellectually alert with the long vision ever beckoning us to greater achievement; then shall we be able to impress the public that the Association has become indispensable to the ideal nation, and we shall construct an instrument that will lead the nation to honour our work."

JOHANNESBURG.—The home-making qualities of the Association in the Colonies are shown by the following extract from a letter by Miss Black, the Secretary recently appointed by the World's Young Women's Christian Association Committee at Johannesburg:—

"We had a very happy Christmas. One had somewhat dreaded it, shorn of its usual associations; but both Miss Bromley and I agreed at its close that it had been much happier than we had anticipated, and concluded it was an answer to the many prayers we were sure were hovering round us during the day. Eight of us went for a picnic to Orange Grove on Christmas

afternoon—there were several in the house who had nowhere to go—it was a glorious day, and it seemed a better idea than sitting at home trying not to feel home-sick. It was my first South African picnic, and we had such an enjoyable time. Then at six o'clock twenty-seven of us sat down to dinner. The maids had made the table look so pretty; the little tables in the restaurant had been joined to form one long one, and although asparagus leaves with their red berries had to take the place of holly, they made a very good substitute. We were a very cosmopolitan party, consisting of Portuguese, German, Norwegian, Hollander, Dutch, Scotch, Irish, and English; nor were we confined to one sex, for three of the residents had invited their *fiancés*. Besides the residents we had asked in those we came across who had nowhere to go on Christmas Day. We were such a happy party, and everyone seemed so to enjoy themselves. We finished up the evening by going to a carol service at St. Mary's."

BUENOS AYRES, ARGENTINA.—Writing on January 6th, 1913, Miss M. Thomas, the General Secretary of the Young Women's Christian Association at Buenos Ayres, says that the distinctive feature of the Association work in that city during 1912 was the increase of **work in the Spanish language.** Until the year 1909 this branch of the Association had in view principally the needs of foreign young women. At that time, however, a committee of Spanish-speaking ladies was organized for the purpose of studying the needs of the girls of the city using that language and of planning Association features adapted to them. In August, 1911, Miss Eliza Cortez was appointed by the American Foreign Department as a Spanish secretary in Buenos Ayres, and she has been able to develop several activities during the past twelve months. "Classes were formed in elementary and advanced English, cooking and first-aid, and all were well attended. Nine young women passed the public examination in first-aid, and secured the medal. Four lectures were given in Spanish, and six socials were held for Argentine members. The word 'fiesta,' the equivalent of the 'fête' in French, and for which there is no English translation, is dear to the Argentine heart, and anything in that guise attracts not only the young women, but their families. A peculiarity of a Spanish invitation is that it is not 'you and your friends are invited,' but 'you and your family.' A girl must be accompanied by parent or brother, and sometimes three or four of a family are delighted to accompany the one who is a member.

"It would be a pleasure to write of a number of Bible classes in Spanish, but the committee has thought it best to postpone special effort in that department until the coming year. The service of the first Sunday in the month has been conducted in Spanish, and was well attended. A special week-night service was held during the World's Week of Prayer."

Besides the work among Spanish-speaking girls, the Buenos Ayres Association continues its wonderfully cosmopolitan service through the boarding-home and lunch-room. "The following nationalities were represented in the Boarding Home during last year: English, Irish, Scotch, Welsh, American, French, German, Hungarian, Dutch, Swiss, Danish, Swedish, Norwegian, Finnish, Italian, Spanish and Argentine. At the close of the winter seventy young women, nearly all of whom are Argentine business girls, were coming daily to the Association for luncheon. Their appreciation of even the limited attractions offered at present is most evident, and I am convinced that the noon hour will be in the future the scene of much Association activity."

The great hindrance to development in the work of the Association at Buenos Ayres has been lack of space. "In the secretaries' office, which is 10 ft. by 14 ft., "Miss Cortez wrote earlier in the season, "three of us are supposed to work during the day; it has only two desks, and if one of us has to have a private interview, the other two must take their books or papers and go somewhere else. When the lunch-room is crowded, we have our luncheon

served in the same office on a table about a yard long. On social nights the same room is used as cloak-room, and its mission is ended only when, at the close of each busy day, it becomes a bedroom for two."

Under such circumstances it is welcome news to hear that the General Committee had a most successful building campaign at the close of the year, which gave them $32,000 (Argentine currency $11.45=£1) and will enable the Association to take new premises. "The greatest need confronting our Association," says Miss Thomas in closing, "is a sufficient amount of money with which to buy land. We can wait a few years for the building, but meanwhile the price of land is steadily rising."

JAPAN.—Encouraging news has been received of the progress of Association work in Japan during recent months. Miss Michi Kawai, the National Secretary, writes:—"During the fall of last year I visited two mission schools in **Yokohama**, and then in November I went to **Nagoya** to form an Association. Then I went a little north of Tokyo to a town called **Ashikaga**, which was a great educational centre in the Middle Ages. To-day it is a great factory centre, producing a great deal of woven silk. It is really a sad fact to realise that a great educational centre of the old times leaves no trace of the noble work, and the whole people is engaged in making money. . . . I spoke at a secular meeting of ladies in this town on 'Daily Habits and Character Building.' In all my experience in addressing a meeting I had never felt so powerless as I did when I addressed that audience. . . . However, that same evening I spoke to two prominent business men of the town. They are Christian men, and I told them the necessity of having something done for young women of the town, and they were exceedingly interested at the idea of doing something for factory girls, and also for young girls who come home after their education in big cities. There is nothing to keep up their aim and strengthen their ambition as soon as they settle in their own town. If our Association work goes on and does a work among factories, we shall do one of the biggest things in modern Japan. I was told the other day that a very wealthy gentleman was inclined to hear about our work because he had heard that we aimed at work in factories. . . .

"At the National Committee meeting in October a plea came from **Yokohama** to establish a rest room or social centre for business girls. Immediately we set to work. I was ordered to investigate the field and to call on Japanese people, especially women, to find out their point of view."

Another city recently visited by the National Secretaries has been **Sendai**, the educational centre of north Japan. At the earnest request of the girls of the Miyagi Yo Gakko, a Dutch Reformed school, some twenty-three of whom attended the last Summer Conference of the Young Women's Christian Association, a Conference was held in the town in November. "The most interesting part to me," says Miss Kawai, "was that the girls and not the teachers took part in everything. They presided at meetings, they introduced us to others, they looked after every delegate and entertained the guests. They made me think of the first Student Conference I attended at Aberystwyth, in Wales. I was exceedingly impressed to see young students doing everything, as I was used to see only the older people preside at meetings and do the main things in other places." This Conference was of great value from the evangelistic standpoint. "We speakers were just crowded with enquirers between the meetings," says Miss Kawai, and in every letter there are tokens of the power of the Association to attract and help the girls of Japan.

A Bible class for **hospital nurses** is now being held every other Sunday afternoon at three o'clock in the Tokyo Association. Nurses from three or four hospitals have attended so far, and Miss Cho Suwo, who was in charge of one of the hospital ships during the Russo-Japanese War, is teaching the class.

"The National Committee of the Japanese Young Women's Christian Association has just opened an **Association Pension for Foreigners** at 10 Hinokicho, Akasaka, near Nogizaka. Many travellers passing through Japan have asked whether the Association has accommodation for foreigners, but as the work carried on by the Young Women's Christian Association of Japan has been entirely for Japanese students, it has been impossible up to the present time to have any accommodation for foreigners in the hostels already existing. During the past year particularly, however, so many applications have been made at the headquarters of the Association by people staying a longer or shorter time in the country that it was felt necessary to consider the matter and see if such a project might be feasible. At the time when the National Committee was first considering it, two friends of the Association came from abroad to spend a year in Japan. They offered to undertake the management of such a pension if a house could be secured. Fortunately a house was soon found in a very convenient part of town and Miss Dalton and Miss Cassells are moving in immediately so as to have it ready for occupants as soon as possible.

THE ALL-INDIA MISSIONARY CONFERENCE.—During the past winter Dr. John R. Mott, the Chairman of the Edinburgh World Missionary Conference, has been visiting India with the object of discussing the suggestions and principles of that Conference with missionary workers on the field. Speaking of the tour the Rev. R. F. Horton, D.D., of London, wrote in *The Times* of January 20th:—

"In eight centres, Ceylon, Madras, Bombay, Jabalpore, Allahabad, Lahore, Calcutta, and Rangoon, he has gathered together the missionaries of the respective provinces or presidencies, and has held with them a three-day conference. From fifty to seventy delegates of all the missionary societies at work on the field have been assembled, and the whole problem of missionary work has been reviewed. . . .

"On December 19th-21st these conferences were brought to a focus and a climax by an All-India Conference, composed of five representatives from each provincial conference, and a few carefully chosen representatives of other Christian agencies. This small conclave of fifty-eight members has reviewed, digested, and consolidated the conclusions reached by all the conferences, and has thus produced a complete and deliberate programme of missionary work for the Indian Empire. No important Church or society was unrepresented except, of course, the Roman Church, which declines to act with the other Churches of Christendom. Every Church on the field, the Ancient Syrian Church of the Malabar Coast, the Anglican (S.P.G. and C.M.S.), the Baptist, the Presbyterian, the Methodist, the L.M.S. and the American Board, all the Swedish, German, Danish, Canadian, Australian, American societies were represented, and the agencies, like the Salvation Army, the Young Men's Christian Association, the Young Women's Christian Association, and the Bible Society, which are supplementing the efforts of the Churches in India. The discussions of this body of experts have been intensely real and practical. The whole field has been surveyed. The unoccupied or insufficiently-occupied areas are to be mapped out. The methods of education and the training of teachers, of pastors, of missionaries have been considered. The vital question of producing a native literature in the several vernaculars, to train the Christians, or to win the non-Christians, has been threshed out, and the most effective method of meeting the demand has been adopted.

"The whole field surveyed, the task as a whole faced, the whole, missionary force brought into line, the whole future considered, the deliberate and united effort, with the greatest economy of existing resources and agents to offer the Christian Gospel, with all that it implies, to the whole Indian Empire—that is the main practical result of this unparalleled effort.